KYOTEN

KONKO DAIJIN OBOEGAKI

Memoirs of Konko Daijin

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CONTENTS

Introduction v

Chapter 1 1
Chapter 2 5
Chapter 3 15
Chapter 4 22
Chapter 5 26
Chapter 6 36
Chapter 7 44
Chapter 8 55
Chapter 9 61
Chapter 10 65
Chapter 11 68
Chapter 12 78
Chapter 13 81
Chapter 14 84
Chapter 15 88
Chapter 16 95
Chapter 17 99
Chapter 18 102
Chapter 19 104
Chapter 20 110
Chapter 21 116
Chapter 22 129
Chapter 23 136
Chapter 24 139
Chapter 25 143

Notes 147

Appendix 157
Map of Konko Daijin's Hiromae
Map of Otani Village
Map of the Bitchū Area
Family Diagram

Introduction

The *Konko Daijin Oboegaki* is a translation of the *Konko Daijin On-Oboegaki* section of the *Konkokyo Kyoten* published by Konkokyo Honbu Headquarters in 1983. The *Konko Daijin On-Oboegaki* (abbr., *Oboegaki*) is Konko Daijin's autobiographical record centering on the development of his religious beliefs.

He started writing the *Oboegaki* on November 23, 1874, upon a divine instruction from Tenchi Kane No Kami. The *Oboegaki* contains events which span from his birth in 1814 up to 1876. Events from 1876 on can be found in the *Oshirase-goto Oboe-chō* section (abbr., *Oboe-chō*) of the *Konkokyo Kyoten*.

The *Oboe-chō* is a chronological record of revelations from Tenchi Kane No Kami received by Konko Daijin from October 1857 until nineteen days before his death on October 10, 1883. It is believed that the events occurring from October 1857 as recorded in the *Oboegaki* were written while he referred to the *Oboe-chō*. There is no English translation of the *Oboe-chō* (as of August 1989).

Although the original *Oboegaki* document written by Konko Daijin was somehow lost, his son Konko Ieyoshi had accurately transcribed the entire *Oboegaki*, finishing on September 9, 1888. The *Oboegaki* in the *Konkokyo Kyoten* was thereby taken from this still-existing copy.

In this translation of the *Oboegaki*, please note the following:

Personal names follow the Japanese practice of the family name coming before the given name.

Place names are indicated by a dagger, except for Otani and major place names. Most villages mentioned in the *Oboegaki* were later incorporated within the jurisdiction of a present-day city or town. Villages outside Bitchū Province are followed by their present-day municipal jurisdiction in parentheses. For villages within Bitchū Province (Okayama Prefecture), the present-day jurisdiction is indicated in the "Map of the Bitchū Area" in the Appendix.

Macrons have been used to indicate long Japanese vowels in proper nouns. Exceptions are Konko, Otani, and common Japanese proper nouns.

Lunar calendar dates are followed by their Gregorian calendar equivalent in parentheses.

Supplemental text has been inserted where it was deemed necessary to facilitate easier understanding. Such text, whose Japanese equivalent is not found in the *Oboegaki*, is enclosed in parentheses.

The note numbers in the text correspond to the explanatory notes compiled at the end of the book. Besides general explanations, definitions of unfamiliar terms have also been included. Definitions of other unfamiliar terms may be found in the Glossary of the *Gorikai I and II* English translation.

Headers have been included for easier referencing. The header on the left page indicates the chapter (in boldface), paragraph, section, and Gregorian calendar year (in parentheses) at which that page begins. The header on the right page indicates the same at which that page ends.

Chapter 1

1 On this day (November 23, 1874), Tenchi Kane No Kami-Sama instructed, "Ikigami Konko Daijin, start writing about your life, your place of birth, past history, and other personal matters."

2 I was born in Urami Village, Asakuchi County, Bitchū Province. I am the grandson of Kandori Sennosuke and the second son of my father, Jūhei.

[2]I was born a little before six in the evening on the festival day of the Ōmiya Daimyōjin Village Shrine. My father, born in the Year of the Rooster, was thirty-eight, and my mother, born in the Year of the Hare, was thirty-two.

[3]My date of birth was August 16, 1814 (September 29), the Year of the Dog. I was named Kandori Genshichi. My mother Shimo was the daughter of Kobashi Tokuhachi of Masusaka Village.

3 In 1818, my mother had a difficult childbirth. As for me, I was tormented by red pepper powder that got into my eyes.

[2]In February of the following year, at the age of six,[1] I

contracted smallpox.

[3]In January 1822, when I was nine, I contracted the measles.

[4]In 1824, my mother told me about the day I was born and other personal matters.

[5]When I was ten, I suffered from stomach pains. I took five packets of medicine prescribed by a pediatrician from Sugi.† But my stomach pains didn't subside.

4 In September 1825, upon the recommendation of my father's niece's husband Ōhashi Mankichi of Otani Village and my mother's younger brother Emoto Shōhachi of Masusaka Village, it was decided that I become the adopted son[2] of Kawate Kumejirō of Otani Village.

[2]I was twelve years old; while my adoptive father, born in the Year of the Hare, was fifty-five; and my adoptive mother, born in the Year of the Boar, was thirty-five.

[3]I was to be renamed "Kawate Bunjirō," after Kawate Kumejirō's great grandfather.

5 Being an auspicious day, November 26, 1825 (January 4, 1826) was chosen for my formal adoption. Before going to the Kawates that day, we (Bunjirō, Mankichi, and Shōhachi) stopped by Ōhashi Shinzaemon's home and changed into formal dress. Abe Otozō and Ida Toyozō

from Yamori Village, who were relatives of the Kawates, came to accompany us.

[2]With Furukawa Gohei as the emcee, we had a lively celebration which continued all night until the afternoon of the next day, the twenty-seventh. My real father and my Uncle Shōhachi from Masusaka† left that afternoon. The rest of us had a spirited after-party.

[3]I later visited my former family, bringing a gift of ceremonial *mochi* which was made at my adoptive family's home. At my former home, they made *mochi* which I took back and presented to the people that were involved in my adoption.

6 My adoptive father had me learn how to read, write, and use the abacus under Ono Mitsuemon,[3] the village headman residing in Tsu† of Otani Village. I studied for two years, from 1826 to 1827, when I was thirteen and fourteen years old.

[2]When I was fifteen, I developed stomach pains. My adoptive father took me to a doctor named Hori Mondo in Sagata Village. The doctor marked the spot for treatment and applied cautery, causing intense pain.

[3]Before going on a pilgrimage to Ise Shrine[4] when I was seventeen, my mother told me to apply cautery on my

shin. I did so. But on the way, a pus formed and broke, resulting in much pain.

[4]At eighteen, I was stricken with ague from July 18, 1831. It made me tremble intermittently with the chills for sixty days.

[5]When my adoptive father was sixty-one and my adoptive mother was forty-one, they had their first child, a son, born on August 17, 1831, the Year of the Hare. He was named "Tsurutarō." After the birth, my adoptive mother suffered from woman's sickness. Her whole body became swollen for over a hundred days.

[6]At the age of forty-two in the following year, she endured breast pains for over a hundred days.

7 The local feudal lord, Maita Sōjirō,[5] ordered farmers to not use "jirō" in their names since it was part of the lord's name.

[2]Complying with this order in 1832, my father and I changed our given names to "Tarōzaemon" and "Kunitarō," respectively.

Chapter 2

1 My younger brother Tsurutarō fell ill and had severe convulsions toward the end. On July 13, 1836 (August 24), he died at four in the morning.

[2]Then my adoptive father was stricken with severe diarrhea. Voicing his last request, he told me to change the family name to Akazawa, which was the original family name.[1] He died on August 6 (September 16) at the age of sixty-six.

[3]I acted on his request and changed my surname to "Akazawa."

2 My adoptive mother asked Ōhashi Shin'emon, who lived nearby, to arrange for the daughter of our neighbor, Furukawa Yaozō, to join our family. The daughter thus was to become my wife. Her name was Tose. Born in the Year of the Hare, she was eighteen years old.

[2]Shin'emon and his niece Sute of the Ōhashi family accompanied Tose to the wedding. However, since the direction to my house was ominous, they took an alternate route. I was twenty-three when we were married on December 13, 1836 (January 19, 1837).

3 I looked up the auspicious Days and had a toilet and bathroom measuring three by one and a half meters built to the east of my house on March 2, 1837 (April 6). The carpenter was Kawate Yasukichi of the same village.

4 I was twenty-six and my wife was twenty-one when she safely gave birth to a baby boy on the night of June 15, 1839 (July 25) in the Year of the Boar. We named him "Kametarō."

[2]From June 15 (July 25) to early September, my mother suffered from ague.

5 On August 1, 1842 (September 5), Kametarō became ill, as well as myself. We both suffered from diarrhea.

[2]On the morning of August 16 (September 20), Kametarō died. He was four years old. Whereas I later recovered completely. I was twenty-nine.

6 On the night of October 10 that year, my wife gave birth to a baby boy whom we named "Makiemon."

7 I was struck with the idea of building a storehouse southeast of my house. I decided to make it four meters by twelve meters with a one-meter overhang.

[2]I had a specialist check the Days and Directions and he

told me to hold the construction initiation ceremony[2] on the auspicious date of December 18, 1843 (February 6, 1844). I was to also begin construction in the following year on January 8 (February 25) and finish by the twenty-sixth (March 14).

[3]I ordered the wooden posts from Kishū† (Wakayama Prefecture) through a man in Haguchi.† However, the ship carrying the materials was delayed. Pressed for time, I was forced to purchase the posts in Tamashima.† Thus, I was able to finish the construction on January 26. Kawate Yasukichi of Otani was the carpenter.

8 In 1844, I changed my given name, Kunitarō, back to Bunji,[3] my former name.

[2]The era name also changed; it was the first year of the Kōka Era.

9 On February 8, 1845 (March 15) at four in the afternoon, my wife began to experience labor pains while we were weeding the Ōshinden† barley field.

[2](We returned home, where) my wife easily gave birth to a boy, whom we named "Nobujirō."

10 On February 22, 1846 (March 19), when I was thirty-three, I left for Shikoku on a pilgrimage of the Eighty-

Eight Temples. I returned thirty-six days later.[4]

11 On September 17, 1847 (October 25) at around eight in the evening, my wife gave birth to a daughter. We named her "Chise."

[2]Before dawn on June 13, 1848 (July 13), the first year of the new Kaei Era, Chise fell ill. We called in two doctors, and our neighbors and relatives came and offered prayers for her recovery. Both doctors treated her all day, but she died that night.

12 On April 25, 1849 (March 17) at about ten in the evening, we had a son whom we named "Mohei."

13 On December 31 (February 11, 1850) that year, Morita Hachiemon of Koda† asked me if I would buy a house from Aoki Takejirō of Maruyama,† Sue Village.

[2]I had Ono Shiemon[5] check the Directions, and he said it was all right. I therefore purchased the house. Hachiemon became my witness for the purchase.

14 On January 4, 1850 (February 15), Shiemon went to the provincial office in Ide Village to convey his New Year's greetings. I went with him to help carry his belongings.

[2]At the office, Shiemon requested his father, Ono Mi-

tsuemon, who was the chief of the village headmen,[6] to check the Days and Directions for my new house. His father answered, "Being thirty-seven years old, you were born in the Year of the Dog. This year is also the Year of the Dog. Therefore you must not undertake construction."

[3]I pondered over this, and then asked him if there was some way I could proceed with the construction.

[4]He checked the Days and Directions again and advised, "Build a temporary shed southeast of your house and move into it on March 14 (April 25). Clear away your old house on August 3 (September 8). On the fourth, lay the foundation of your new house. And on the sixth, raise the ridgepole. Enter the new house on the twenty-eighth (October 3)."

15 On January 28 (March 11), I went to Sue Village to disassemble the house that I had bought, and then I hauled the parts home. I finished on the twenty-ninth. (The parts were to be reused for the new house.)

16 On March 14 (April 25), I built the shed. We cooked ceremonial rice gruel[7] mixed with black beans, and I moved into the shed with my nine-year-old son Makiemon.

[2]Around the tenth of May (June 19), Makiemon fell ill.

[3]I called a doctor to give treatment. When I asked the doctor how my son was, he said there was no need to worry. But throughout that night, Makiemon suffered in agony with lingering fever.

[4]Waiting till daybreak, I called on the doctor and asked him to make a house call. He rushed to examine the boy. He then admitted that the boy's condition was worse than he had expected, and left.

[5]My wife and I were stunned. Clad only in loincloths, I, along with my neighbors, went to pray to various kamis for Makiemon's recovery. However, our prayers were in vain, as he got worse and finally died on May 13, 1850 (June 22).

17 That day, a mourner came and told me that my six-year-old son Nobujirō had contracted smallpox. Due to our preoccupation with Makiemon, we hadn't noticed Nobujirō's disease.

[2]We moved Makiemon's body to the storehouse (on the day of his death). My wife's brothers, sisters, and relatives conducted the funeral and buried the body. I gave everyone a heartfelt gift to acknowledge their kind help.

[3]I later heard that my relatives and real mother visited

Makiemon's grave without stopping by to see us.
[4]My two-year-old second son Mohei[8] had also contracted smallpox, but he, as well as Nobujirō, soon recovered.

18 I asked Kōda Chikuzen, a Shinto priest, to perform the *shime* rope removing ceremony[9] on May 28 (July 7). I also invited my relatives for the ceremony. Although a son had died, I gave offerings to the deity and gifts to the priest.
[2]A delighted Chikuzen distributed the gifts among his fellow priests and told them where and how he received them.
[3]Chikuzen later happily thanked me. "The other priests were very happy and praised your thoughtfulness. They said that they had never received such gifts even when they had people cured. Thank you very much."
[4]All these events happened in May 1850.

19 In the same year on July 16 (August 23), a cow got sick. I called a veterinarian and he treated the cow all day and night with medicines and acupuncture.
[2]On the eighteenth (August 25), he told me that the cow was cured (supposedly). Before leaving, he told all of us to return to work.
[3]Satō Heikichi of Rokujōin Naka† fortunately happened

to come and visit, so we both went to Tamashima† to purchase construction wood.

[4]On our way home, when we got to Kugui,† Furukawa Sansaku came to tell us that my cow had suddenly gotten very sick.

[5]I told him, "You shouldn't have come all the way just to tell us this. But since you did come, it must be pretty serious. At any rate, if my cow dies, it can't be helped."

[6]Sansaku replied, "That is a relief to hear. I came and told you that your cow was sick because I thought you would be disappointed by the truth that the cow had died. After lunch (at around ten in the morning), the cow suddenly got very sick and we immediately called the veterinarian. However, the cow died before the doctor arrived. There was nothing we could do."

[7]Since it would have been too pathetic to return home and see my cow, I put it out of my thoughts and asked Sansaku to take care of the dead cow. Heikichi and I then left for Masusaka Village to buy more wood. It was July 18 (August 25).

20 On August 3 (September 8), I took the main house apart and cleared the property.

[2]The next day, I sought Konjin-Sama's permission. I

declared, "I will proceed with the construction on the date and in the Directions that were specified by the specialist (Ono Mitsuemon). I will make the new house bigger than the old house on three sides; toward the east, south, and west. However, being a man of primal ignorance, I don't know which Direction I might be irreverent to.

[3]Therefore, after finishing the construction, I will promptly set up an altar and recite harai prayers and chant the Shingyo Sutra fifty times each." I then began the construction by laying the foundation.

[4]On August 6 (September 11), we raised the ridgepole. Since it rained often during the construction, we had great difficulty. There were seven or eight days of rain.

[5]On the twenty-eighth (October 3), we moved in. Our carpenter was Kawasaki Motoemon of Akura.† He set up an altar for Konjin-Sama and suggested that I place an offering of red bean rice.

[6]I gave harai prayers and the Shingyo Sutra to Konjin-Sama to express thanks for the completion of my new house.

21 On July 16, 1851 (August 12), another cow became sick. On the seventeenth and eighteenth, the veterinarian

tended the cow. Even though we looked after the cow day and night, it died on the eighteenth.

[2]It occurred to me that the death of this cow fell on the same day and month as the death of the other cow in the previous year.

22 On December 15, 1851 (January 6) at about six in the morning, my wife safely gave birth to a girl. Since my adoptive mother was also born in the Year of the Boar, she named her. The name was "Kura."

Chapter 3

1 The seventh year of the Kaei Era became the first year of the Ansei Era (1854).

[2]That year on December 25 (February 11, 1855) at around ten at night, my wife safely gave birth to a boy. I was forty-one years old then. A family member told me that since the boy would be two when I become forty-two, he must not be raised.[1]

[3]My adoptive mother thereby offered to raise the child. So we left the boy to her and decided to change his birth date to January of the following year. We thus saved the child.

[4]After a discussion, we decided that January 2 (February 18) would be the ideal birth date since it would be seven days and seven nights after the real birth date.[2]

2 On New Year's Day (February 17, 1855) the following year, from early morning, I worshipped various kamis at home, including Toshigami-Sama. I also went to worship the village kami and prayed to dispel the bad luck of my forty-two years of age.

[2]I requested Kōda Chikuzen, a Shinto priest, to change my third son's year of birth to the Year of the Hare. I

received a certificate[3] to this effect and named my son "Akazawa Unojō."[4]

[3]On January 4 (February 20), I went to the Gion Shrine in Tomo (Fukuyama, Hiroshima Prefecture) and called on Ōmiya, the head priest. Upon my request, he gave me a sacred wooden tablet[5] as an amulet.

3 On January 14 (March 2), I went to Kibitsu Shrine and asked a priestess to give a prayer. While the priestess gave prayers in front of the sacred kettle, the kettle made a groaning sound twice.[6] I left the shrine thinking, "This must be a sign of good fortune. I am grateful." I then went directly to the Saidaiji Kannon Temple. I returned home on the fifteenth (March 3).

4 On the evening of April 25 (June 9), I didn't feel well, and on the next day, I felt worse. I had a doctor come and give treatment, and I also prayed to the kamis and buddhas. Since I had developed a severe throat ailment and could not speak, I had to use gestures to communicate. I couldn't even drink water. The doctor concluded that there was little hope for me.

[2]Nevertheless, I held a firm heart and let the kamis and buddhas handle my condition. I gestured to my wife for her to go out and continue working (in the courtyard).

[3]Many of our relatives came to help thresh the wheat. But they stopped and worried about my critical condition. They thought, "If Unojō had not been raised, Bunji would not be this way. If Bunji dies, the family will have a difficult time." Some, overcome with worry, claimed that they could not continue working.

[4]But it was agreed that there was nothing they could do but to quickly finish the work at hand and then pray to the kami-samas. On that night of April 26 (June 10), they gathered and prayed to the kamis for my recovery while being led by Furukawa Jirō, a practitioner of the Ishizuchi faith.

[5]Furukawa Jirō then became possessed by a kami. He pronounced, "Irreverences to Hyōbi Konjin[7] have been committed during the construction and the house move."

[6]My wife's father, Furukawa Yaozō, refuted, "He has not committed any offenses against Konjin-Sama. The Directions were checked before the construction."

[7]To this, the kami-sama responded, "If the Directions were checked before the construction, would it be all right if he dies and this family is wiped out?"

5 I was astonished and thought, "What rudeness is my father-in-law saying?"

[2]Then suddenly, I became able to speak. From my bed, I expressed my apologies. "My father-in-law has just spoken while being totally ignorant.

[3]Since I was born in the Year of the Dog, it was my unlucky year to do construction. I had the Days and Directions checked, but since the results did not agree with my construction plans, I had the Days and Directions rechecked to maneuver around the difficulties. I then proceeded with the construction while following the Days as instructed. I thereby built a house bigger than the old one. Due to my primal ignorance, I did not know which direction I was irreverent to.

[4]I do not think that just checking the Days and Directions is sufficient. I apologize for my irreverences since starting the construction."

[5]The kami beckoned, "You are correct. Come here —crawl if you must."

[6]"The person who spoke was indiscreet, but you have scrupulous sincerity. On January 1, you worshipped at the village shrine and put your hands together to pray. I know what you requested. The village kami and other kamis are all here watching and listening to you."

[7] (Symbol expressing Konko Daijin's great awe and gratitude.)

6 As I write up to this point, I am filled with deep emotion.
[2]Then Kami-Sama encouraged, "Konko Daijin, these deep emotions are not only your own. If I, Tenchi Kane No Kami, were a poet, I would express these emotions through poetry. However, I am incapable of doing so.
[3]I am overjoyed, and even overcome with emotion to see how man has been able to be saved and how Kami has been able to be realized.
[4]Continue with your writing."

7 "All the kamis had come and gathered. And you requested, 'This year I am forty-two, my unlucky age. Please do not have me be overcome with misfortunes.'
[2]This time, you were to have succumbed to a fever. However, since the fever would have been fatal, I changed it to just a throat ailment. Since your faith has been so sincere, I will save you.
[3]From Kibitsu Shrine, you went home pondering over the significance of the two groans made by the sacred kettle. They were actually indications of your impending illness. By not practicing faith, you would have been overwhelmed with misfortune.
[4]On May 1 (June 14), I will give you a divine sign. Tonight, chant the Shingyo Sutra a hundred times in

appreciation to Konjin and the other kamis."

[5]Through Furukawa Jirō, the kami continued, "Have your wife change clothes and have her offer incense, lit candles, and rice grains to the Ishizuchi deity's altar for seven days.

[6]Nittenshi blesses you by passing over your head every day at midday. Bunji, I will have you in good health and not be short of rice for the rest of your life."

[7]Jirō's hand, which held a sacred staff,[8] was jerked to hover above the beans and rice grains on the offering tray. When Jirō raised the staff, the beans and rice grains stuck onto the staff.

[8]We were instructed, "Receive these beans and rice grains with another tray and use them to make gruel for Bunji."

8 On that night of April 29, I gave prayers. I started to recover gradually. On May 4 (June 17), I got up and made *chimaki.*[9] I celebrated the Boy's Festival Day without any concern about my illness. As the days passed, I got better and felt truly grateful.

[2]This was in May 1855, when I was forty-two.

9 However, I still suffered from a weakened body until the end of 1856, when I was forty-three.

[2]But I felt thankful for being saved, and I wanted to be able to work normally with a healthy body. I decided to express thanks and pray to the kami-samas all day from morning on three days each month; on the first, the fifteenth, and the twenty-eighth.

Chapter 4

1 On October 13, 1857 (November 29) at dusk, a man from Kameyama Village came and said, "Your younger brother Shige'emon has become demented. He claimed that Konjin had possessed him. Deranged, he told me to rush to Otani Village to bring his brother Bunji. Please hurry."

[2]I left immediately. Shige'emon's family and relatives and concerned villagers had been waiting. They said to me, "We're so glad you came. Please do whatever you can to return him to normal."

[3]I went before him, and through his voice, Konjin-Sama spoke, "Bunji, I'm glad you came. I had you brought here because I have a request for you. Will you fulfill My request?"

[4]"I will do whatever I can," I replied.

[5]Konjin-Sama explained, "Shige'emon must build a new house, but he has no one to borrow any money from. What I want to request is for you to take care of the construction costs."

[6]"I shall do so," I affirmed.

[7]"With this, I am relieved. I thank everyone for today.

Please return home. The younger ones should escort the village headman's wife home," directed Konjin-Sama.
[8]Soon after everyone left, Shige'emon became possessed again. When I asked him to calm down, he replied in the affirmative. He then leaped toward the altar and fell, falling asleep.
[9]His relatives, assuming that he wasn't normal, talked about having shamanistic prayers performed.
[10]At dawn, Shige'emon awoke and was back to normal.
[11]When I asked him, "Do you remember everything that happened yesterday?" he answered, "I don't remember anything."
[12]I told him, "Well, it can't be helped if you don't remember anything. Have your wife go and apologize to everyone for the trouble you have caused and to express thanks for their assistance. After that, she is to go to the village office to do the same. Then you can start the construction." I returned home. It was October 14 (November 30).

2 On the eighteenth (December 4), when I went back to see how things were going, I found that the construction had started. I therefore also helped with the construction.
[2]On the twentieth, since my arms felt sore and became

swollen from helping with the construction, I rested the whole day. It later healed while I worked in the fields. This was due to Konjin-Sama's blessings. Thereafter, I often went to help with the construction.

3 On November 9 (December 24), a ceremony was held to transfer the household altar to the new house. Konjin-Sama then told Shige'emon to quit farming immediately. Shige'emon started serving Konjin-Sama's hiromae in the new house.

[2]To celebrate the completion of the new house, I gave Shige'emon sake and some money. I also took care of the construction expenses so he wouldn't worry about it.

4 Since my wife was weary from her pregnancy, I gave a request to Konjin-Sama.

[2]Through Shige'emon, Konjin-Sama spoke, "Your wife has a mistaken idea. She thinks this child should not be raised. Raise this child. I will make your wife healthy from today. If this child is not raised, misfortune shall befall the parents. Bring up this child. I will have this one be the last."

[3]I went home and conveyed this instruction to my wife. She confessed, "Since we already have many children, I felt that this one shouldn't be raised. But because of

Konjin's instruction, let's raise this child." I apologized to Konjin-Sama.

[4]From the next day on, my wife's condition improved. She was able to weave and do other work without any difficulty. We were grateful for this blessing and gave thanks.

[5]This was in December 1857.

Chapter 5

1 On January 1, 1858 (February 14), I took some *mochi* and went to Shige'emon's hiromae in Kameyama Village. He promptly offered the *mochi* to Kane No Kami-Sama[1] and conveyed my thanks and requests.

[2]Kane No Kami-Sama imparted, "Bunji, you have followed My words and revered Me as Kami. I am pleased. To reward your reverence, Kane No Kami shall allow you to clap your hands in prayer.[2] When you worship a kami, don't discriminate against other village kamis nor between small and large shrines. Bow and clap your hands in prayer whenever you pass in front of a shrine.

[3]I will inform all the kamis throughout Japan that you are Kane No Kami's follower. I will have the kamis respond hereafter to your requests.

[4]Up to now, you have been experiencing various misfortunes and hardship. Henceforth, pray single-heartedly to Kami for all things. I will make doctors and shamanistic practitioners unnecessary for you. I don't say such things to other people.

[5]Your wife will give birth either on the fifth (February 18) or on the seventeenth (March 2)."

2 On the seventeenth (March 2), after my wife and I returned home from the fields at dusk, she gave birth at around ten o'clock. Early the next morning, I promptly went to Shige'emon's hiromae to give thanks. I named my daughter "Kono." I was grateful for the divine revelation I had received for my child's birth.

[2]I made a new altar for Konjin-Sama and clapped my hands in prayer in front of it every morning and evening and deepened my faith. I received blessings every day and night.

3 On March 15 (April 28), I received a hand divination from Kami-Sama. From then on, I consulted Kami-Sama for everything.

4 One day in April, during the barley-threshing season, I came down with a sudden fever and headache after my afternoon snack.[3]

[2]I told my wife to gather the threshed barley. Then I prayed to Kami-Sama and lied down for a while. I soon fell asleep, and when I awoke, I felt fine. This was a blessing.

[3]I was able to continue threshing without any problem. I felt very thankful. Every day, I received blessings like this one.

5 On July 13 (August 21), I lit the oil candles at Kane No Kami-Sama's altar earlier than usual because I wanted to give memorial prayers for my ancestors. I then gave thanks.

[2]While I gave prayers, Kane No Kami-Sama spoke using my voice. "Bunji, tonight being the Bon memorial service,[4] you are serving your ancestors at your family Buddhist altar. Though there is little candle oil left, the candle flame will not go out. Think about how long the flame has lasted since dark. The mother and wife, please come here. I will tell you stories." Kami-Sama then gave us revelations.

[3]During this time, Morita Hachiemon of Koda† came, and hearing me vocalizing Kami-Sama's words, asked, "Does Bunji always speak like this?" "No, tonight's the first time," a family member answered.

[4]Kami-Sama stopped speaking, so I withdrew from the altar and addressed Hachiemon. After finishing his business, he left.

[5]Since that was the service day of the Gion Shrine, I offered a pair of oil candles to Gion-Sama's altar and gave prayers. Then, Kane No Kami-Sama again spoke.

[6]"I will tell your family about your ancestors. Behind this house is the Ōhashi home from where Hachibe'e

came to establish this household."

[7]The ancestral spirits spoke, "Bunji, because you have come to this house, it has become prosperous. We are grateful and we express our thanks."

[8]Then, the kami Marōdo Daimyōjin[5] requested, "From Ōmi Province (Shiga Prefecture), I came here 831 or 832 years ago. Your ancestors built a cemetery near here. I would like for you to move this cemetery." I took note of this request.[6]

6 In July, when the plants bore rice grains, rice insects[7] abounded. To eliminate the insects, all the farmers spread rapeseed oil[8] on their paddies.

[2]Kane No Kami-Sama advised me as follows. "Don't spread any rapeseed oil on your paddies. Sleep in the Hiromae tonight and see if you are overcome by mosquitos. I will inform you whether or not the insects will devour your paddies.

[3]In your case, you are especially prone to mosquito bites and subsequent swelling. While in the Hiromae, watch for any swelling. If you are not overcome by the mosquitos and swelling, think that the rice insects will do no harm.

[4]For the few mosquitos that do bite, brush them off with

your hand. Likewise, note that there will always be a few insects in your paddies. If the mosquitos don't overwhelm you, then the rice insects won't do harm." (I then tried to sleep in the Hiromae.)

[5]Later on, He advised, "Since it is late already at two o'clock in the morning, enter the mosquito net. If you don't sleep well, you won't be able to work well tomorrow."

[6]The whining of mosquitos had kept me from sleeping. But I was not overcome with swelling or itching. Kami-Sama tested me in this way and I was in awe. I gave thanks and entered the mosquito net and slept.

[7](The next morning,) Kami-Sama instructed, "In the paddy that you share with another farmer, follow his example by using rapeseed oil. If he uses one bottle of rapeseed oil, use two bottles. Use twice as much as he does.

[8]Spread a lot of the oil where there are many insects. Don't tread here and there in the paddy to brush away the insects from the rice plants. Doing so will damage the plants. I said to use a lot, but use only as much as he does. And tell him you used twice as much."

[9]I did not spread any rapeseed oil on the other paddies and did as Kami-Sama had instructed.

7 At the end of July, I went to Naguchi, Honjō Village to see a grain mortar maker about my mortar which was in disrepair. He said that he would come over in the following month.

[2]On August 13 (September 19), I informed Kami-Sama that I would go to the Yamori Village Festival. He told me, "Don't go today. The mortar maker will come."

[3]I therefore didn't go, and waited. Then sure enough, the mortar maker came before ten in the morning and my mortar was repaired within the day. Thankful, I expressed my gratitude to Kami-Sama.

8 Through the arrangement by my aunt (Dōman Naka) from Nishibara Village, my younger brother Kandori Hikosuke was to become the adopted son-in-law of the late Obata Seizō in Kugui Village. I helped with the preparations at home and escorted Hikosuke to the Obatas for the formal adoption.

[2]The wedding was held on September 14, 1858 (October 20) and the reception continued until the following day. I prepared various gifts for the reception and went to the Obata home. I hosted relatives who came to the reception as guests.

[3]After the food was all set for the guests, Kami-Sama

told me to mix the vinegar well in the side dish of vinegared sashimi and pickled vegetables that went with the sake. I said, "Excuse me," and used chopsticks to mix each guest's vinegared sashimi and pickled vegetables. Kami-Sama had told me, "Vinegar that is not mixed well will cause food poisoning which may develop into cholera."

[4]Cholera was prevalent that year.

9 Kami-Sama told my wife and son Asakichi, "Separate the rice from the plants and put the unhulled rice out to dry within the morning." And to me, "There are over five bushels of old, unhulled rice. By the morning's end, thresh all this unhulled rice.

[2]Since the mortar has just been repaired, turning it will be difficult. Therefore I will lend you a hand. After lunch, go and pick cotton."

[3]I told my mother, "I will be having someone helping me today so please prepare lunch early." I started turning the mortar by myself (in the courtyard) while singing songs.

[4]Kami-Sama later interjected, "Now, try and turn it by yourself." I then fell short of breath, could no longer sing, and could not turn it by myself. I was in awe.

[5]"I have never done such work. Anyway, rest awhile. Workers take breaks even during public construction works," said Kami-Sama.

[6]My mother (peered out and) queried, "This morning you said you had someone helping you, but no one has come." She thought I was referring to human help. I was able to finish grinding the rice early, while it was still morning.

[7]After lunch, I told my son and wife to come with me to pick cotton at the Gotanba† field.

[8]My wife wondered, "How were we able to do everything so quickly today?" I did everything according to Kami-Sama's instructions.

10 The next day, Kami-Sama instructed, "Today, harvest the rice in the field in front of the house and dry them on the field. Continue harvesting even if it rains or drizzles intermittently. There will be three consecutive sunny days, so leave the harvest out on the field to dry. Also, separate the rice from the plants at the Shimobuchi† field tomorrow and the day after."

[2]Furukawa Sansaku went outside carrying a sickle and looked at the sky. He surmised, "It is definitely going to rain. We shouldn't work today," and went back inside.

[3]During the next three days of clear skies, I separated the

rice grains at the Shimobuchi field, bundled the harvested rice plants that had been dried in the sun in the field in front of the house, and harvested the remaining rice plants.

[4]From early morning of the day after the three sunny days, it rained heavily. It rained for the first time in four days. I separated the rice indoors. Through Kami-Sama's guidance, I received blessings.

11 (One day,) while I plowed the Ōshinden† paddy with a cow,[9] it began to rain. I asked Kami-Sama what I should do. He answered, "Don't stop using the cow. It will rain only for a while." I continued working and later, the skies cleared for the rest of the day. I expressed my thanks.

12 (The next day,) while I was using a cow to plow the Koda† paddy near the house, it began to rain. Kami-Sama said, "Go home for today and take the cow with you. You won't be able to use the cow in the afternoon due to heavy rains."

[2]When I got home, the rain turned into a heavy downpour. Those who pondered over whether or not it would rain heavily supposed that it would not, and therefore came home drenched.

13 Kami-Sama told me, "Everyone says that since they don't have relatives in Heaven, they can't tell if it will rain or shine. I will give you a relative in Heaven." I was thankful for this good fortune.

Chapter 6

1 On September 23, 1858 (October 29), Kane No Kami-Sama requested, "Tenshō Kōtaijin-Sama, please give Bunji to me."

[2]Tenshō Kōtaijin-Sama complied, "Okay, he is yours."

[3]Kane No Kami-Sama informed me, "Bunji, you have been given to Me and I will make you My First Disciple."[1]

[4]Then Kōtaijin-Sama retracted, "Kane No Kami-Sama, although I said he is yours, I just can't give him to you. It's because there is no one like him."

[5]"Saying that You will give him and then saying that You won't will make it a lie. I must definitely take him. If giving him will be a great loss, I will have his son Asakichi go to worship at Your hiromae when Asakichi comes of age. So please, let Me take him," pleaded Kane No Kami-Sama.

[6]"Since You put it that way, I shall acquiesce."

[7]"Receiving him will be a relief to Me," acknowledged Kane No Kami-Sama.

[8]To my mother and I, and the whole family, Kane No Kami-Sama said, "Bunji shall become My First Disciple.

I won't take him away from here. I will teach him right here. There is no need for concern."

2 (One day,) Kane No Kami-Sama said, "Train your discipline during the autumn. Rise early in the morning, change into formal clothes, then come to the Hiromae. After you pray, your wife is to bring breakfast to the Hiromae. Have your meal, then promptly change into work clothes and go to work in the fields barefoot."

[2]As I followed these instructions, my wife objected, "People will laugh and it is unbecoming. They will say that all you do is pray and not even make straw sandals for your feet. What will you do when there is heavy frost?"

[3]I replied, "If it's unbecoming, carry a pair of straw sandals with you and follow me from behind."

[4]My wife, knowing but not understanding the blessings of Kami-Sama, was concerned about what people would think. But I didn't care about what others thought. I just followed whatever Kami-Sama said.

3 People passed by our paddies and remarked that the ripening color of my rice plants was very good, unmatched in the whole village.

[2]In the Shimobuchi† paddy, I was growing glutinous rice.

In the adjacent Koshinden† paddy, the Furukawa family was also growing the same type of rice from the same seeds I had given them. My neighbor Kurio Umazō and other people speculated, "It seems as if Bunji used a different type of rice seed."

[3]The Furukawas later explained, "We used rapeseed oil twice on a 130-*tsubo*[2] area and we still could not produce enough rice to make *mochi* for New Year's." In contrast, we were able to produce 2.8 *koku*[3] of rice in a one-*tan*[4] paddy. In each of the other paddies, we reaped at least two *koku*.

[4]That year, there were farmers who spread rapeseed oil three times on a paddy but still could not produce even one bale[5] of rice. Other farmers had rice plants which were eaten by insects, leaving nothing to harvest.

[5]In my case, the paddies in which I used rapeseed oil yielded less. The paddies without any rapeseed oil yielded as many as seven to nine bales of quality rice.

4 Later, as I was using a harrow to prepare the Fudaba† field for barley planting, clouds formed and it began to rain.

[2]People mocked, "What's the use of harrowing the field in the rain?" Jokingly, "I'm going to plant rice seedlings

again," I explained. I was able to work with my cow throughout the day since it was only a light drizzle.

[3]At sunset, Kami-Sama directed, "Stop working and return home. It won't rain tomorrow while you work."

[4]On the following day, the weather was fine. People told me, "It didn't rain heavily yesterday and today's fine. Bunji-san, you really worked perseveringly, didn't you?" I finished sowing the barley in that field that day.

[5]Kami-Sama then revealed, "Don't start harrowing another field for sowing. It will start raining soon. Instead, cut some straw and spread it over the field you sowed today. Otherwise, the heavy rains will harden the ground and hinder the sprouting of the seeds."

[6]I did as instructed. A person asked, "Have you finished sowing the barley?" "I finished sowing only this field," I answered.

[7]The weather was fine until I finished spreading the straw and went home. Then, while I was having my afternoon snack, clouds gathered and it began to rain heavily. I was overwhelmed with gratitude.

[8]By following Kami-Sama's instructions, I was later able to finish sowing the barley in the other fields, the fertilizing, and all other work.

5 On November 3 (December 7), my adoptive mother's illness worsened and became life-threatening. Kami-Sama instructed, "Go to town and buy the things necessary for a funeral."

[2]I went to Tamashima† to buy the items, but I didn't like any of the items I saw. Their quality was either too high or too low.

[3]Then Kami-Sama advised, "Buy twenty of the gold-rimmed tea cups. These can always be used for other purposes. Don't buy the other items. It will be dark soon so return home. The funeral items can be bought by someone else at another time. Call it a day and go home."

[4]I returned home that day. My adoptive mother gradually got better and recovered completely.

6 On November 6 (December 10), Kami-Sama instructed, "Buy seven sheets of *fusuma* paper and repaper the *fusuma* sliding doors.[6] For the four *fusuma* sliding doors facing the Hiromae, use *fusuma* paper that has a chrysanthemum and paulownia pattern."

[2]On November 29 (January 2), Kami-Sama said, "Set up an altar in the alcove of the Hiromae. Place a miniature shrine, offering stands, and about a half-liter bottle of sake."

[3]And on December 6, 1858 (January 9, 1859), "Make a foot warmer to be used only by yourself, apart from your family. Have it made by carpenter Endō Kunitarō of Rokujōin Naka.†"

7 I was able to finish sowing the barley, the fertilizing, and all other work by following Kami-Sama's instructions.

8 On December 24, 1858 (January 27, 1859), I was given the divine name of "Bunji Daimyōjin."[7]

9 Kami-Sama told me about my ancestors. "The Kawate family, who lived in the Tarōzaemon house in front of your present house, failed to continue.

[2]Originally, this family built and lived in a humble cottage by the sea. This was four hundred thirty-one or four hundred thirty-two years ago. Later, the family gradually prospered. (However, the family ultimately became poor and was without descendants.)

[3]Another family (Akazawa) took over the Kawate family's ancestral tablet.[8] But this family also, did not prosper, and there were no direct descendants to continue the family.[9] Both families had committed irreverences to Konjin. When this area was close to the sea, the families built their homesteads on land where buried

animals lay. This was irreverent."

[4]I could not help thinking, "My adoptive father and younger brother died on successive months, and three of my children died in death anniversary years.[10] My cow also fell ill on July 16 (August 23). A doctor gave acupuncture treatment and drugs, but the cow died on the eighteenth. Also, in the following year, another cow fell ill and died on the same month and day.

[5]In every case, I had a doctor give treatment, and I gave fervent requests and prayers to various kamis and did all I could. Even after I prayed to the kamis and buddhas, the victims were not saved. I stood by helpless. I lived with this constant frustration and futility.

[6]I suffered without being aware of my irreverences toward Tenchi Kane No Kami-Sama. And now, Tenchi Kane No Kami-Sama was giving me this thankful revelation."

[7]Kami-Sama revealed, "Think about what happened in the past. During the past seventeen years, you made seven graves. Each death in a death anniversary year was an indication from Kami for your irreverence.

[8]Due to your sincere and caring faith in the kamis, you and your wife were spared.

[9]It is said, 'If an irreverence is done knowingly, the head

of the household will be taken. But if an irreverence is done unknowingly, seven graves, including those of farm animals, will have to be dug.' This is what has happened to you."

[10]In awe, I practiced faith and gave thanks for having my family freed of worry.

Chapter 7

1 On January 1, 1859 (February 3), Kami-Sama prompted, "This year, your son, born in the Year of the Serpent, has become fifteen. Transfer the family headship to him and seek approval from the village office for your retirement on the pretext of illness. Request the village headman to inform the provincial office of the same.

[2]During the spring, three of your children (Kura, Unojō, and Kono) will contract smallpox."

[3]On January 18 (February 20), I went to the village headman to request my retirement. Ono Shiemon listened to and approved my request.

[4]I also requested to transfer the name of the family head to my son. I thought that doing so would comfort me in making my retirement official.

[5]Then Shiemon recommended, "In that case, wait until March when the village's census register is updated. Then you can inform me of your final decision." I then returned home.

[6]On March 1 (April 3), I went back to inform him of my decision. He told me, "So, you have come to request retirement, after all? If that's the case, we can't ask you

to come and help us anymore. I myself still do not want to retire. At any rate, I will transfer the name of the family head to Asakichi."

[7]Relieved, I headed home.

2 Kami-Sama informed me, "Your children will not contract smallpox in March. I will postpone it to a later date."

[2]Regarding the sowing of the rice seeds, Kami told me to grow three *tan* of early-season rice, and He specified the paddies to grow the mid-season and late-season rice.

[3]Kami-Sama instructed me on all the details, including planting and fertilizing.

[4]He also taught me how to cultivate and hoe the roots of the barley. "It will rain heavily this year. For the barley growing in the fields, pile dirt on the inner side of each pair of rows. It is said that, 'Rain is often accompanied by wind.' Piling dirt on both sides of each row (of barley) will have the plants blown in all directions, making the harvest difficult. Piling dirt only on the inner side of each pair of rows will have the plants lean neatly for harvest."[1]

[5]I did as I was told and did not pile dirt on the outer side of the plants.

3 On April 10 (May 12), Kami-Sama directed, "For the Boys' Festival Day on May 5 (June 5), celebrate by taking off from work. Then on the sixth, start harvesting the barley."

[2]On April 28 (May 30), a worshipper came and told me that my barley was ready for harvest.

4 It rained from May 1 (June 1) until the morning of the fifth. After lunch on the fifth, the villagers went out to harvest their barley. As for me, I took off from work and went to give thanks to the shrines in my village and also went to the village office to convey greetings.

[2]On the sixth, I began to harvest. Kami-Sama said, "Take today's harvest into the storehouse and finish by evening."

[3]That night, it began to rain and winds blew. This caused the other villagers' barley plants to lean disorderly, making the harvest difficult. As Kami-Sama had advised, I did not pile dirt on the outer side of the plant rows. The plants in each pair of rows thereby leaned in a uniform way. This made harvesting easy for me.

[4]Kami-Sama advised, "Since it is going to rain soon, finish separating the barley quickly. While it rains, store the barley in straw bags without putting it out to dry." It

rained a lot.

[5]The other farmers, despite the rain, went to their paddies to prepare for rice planting. As for me, I worked in the barn while it rained. When the weather cleared, I plowed the paddies and waited for the water to fill in. I was then able to finish the planting.

5 In late May, my nine-year-old daughter Kura fell ill. Though I prayed to Kane No Kami-Sama, Kura worsened with each passing day.

[2]Kami-Sama said, "Leave her alone and work in the paddies. In the morning, check on her before leaving. When you return for lunch, check on her again. Check on her whenever you return to have a meal. In case you find her deceased, you will know if she died in the morning, midday, or afternoon.[2]

[3]If you find her deceased when you return at dusk, you will know that she died in the afternoon. Think that she was alive until you had your afternoon snack and that she died during the afternoon.

[4]In the past, each time when one of your children was dying, you went through sleepless nights and called in doctors and shamanistic practitioners, making a big fuss all day and night. You worried your neighbors, relatives,

and other villagers. But your children still died.
[5]Don't be bothered even if she should die. Go out and farm without worrying. Don't tend to her. Seeing her will only make your heart worry. This is not good."
[6]We went out every day and worked in the paddies.

6 On May 27 (June 27), while in the Tsuji† field on top of Yūzaki Hill, my wife and I decided to separate the barley grains that afternoon. Therefore we returned home early for our afternoon snack.
[2]My mother told my wife, "Kura seemed to have slept well while you were out working. She asked for neither hot nor cold water. Go and check on her."
[3]I prayed to Kami-Sama in the earth-floored foyer. Kami-Sama answered, "Not to worry." After washing her hands and feet, my wife went to see Kura. In the meantime, I had my afternoon snack.
[4]My wife called out to her, "Kura! Kura!" But there was no response. Kura's body felt cold. My wife exclaimed, "Mother, we've failed! Kura has died!" Upon hearing this, my mother, together with my wife, grieved in sorrow.
[5]I refuted, "What do you mean? When I prayed to Kami-Sama just a while ago, He said not to worry." My

wife asserted, "For someone who has already died, of course we needn't worry!" "Check if she really is dead," I told her.

[6]She went back to check on Kura again and discovered, "She's breathing slightly, and there's a slight warmth on her back." "Then she's not dead," I claimed. My wife then requested me to give prayers immediately.

[7]I interrupted my afternoon snack and prayed to Tenchi Kane No Kami-Sama. Kami-Sama immediately answered, "Give her a sip of sacred sake, then offer prayers."

[8]I brought a sacred staff and sacred sake. Only the whites of Kura's eyes were showing, and her teeth were grinding. Her face was also pale. I lifted her up and held her with one arm while laying her on my shin. I opened her mouth with my little finger and put in some sacred sake. It trickled down her throat.

[9]Kami-Sama said, "It has reached her stomach, so there is no need for worry. Give prayers for her." I gave the Rokkon Prayer and the Shingyo Sutra three times each.

[10]"That will be enough. By around six in the evening, I will give a divine sign. To rejoice Kura's recovery, rest in the Hiromae in the afternoon. As for your wife, she is to stay with Kura," instructed Kami-Sama.

7 After finishing my interrupted afternoon snack, I closed the *fusuma* doors of the Hiromae and lay in front of the altar. I fell into thought.

[2]"Earlier in the past, each time when one of my children died, there was no kami who revealed and taught things to me. But this time, I received so much guidance from Kami-Sama, and I am thankful. Even if she were to die, I still will have received blessings.

[3]We spent much money prior to the deaths of our other children, but to no avail. We also troubled our neighbors, relatives, and villagers. But this time, we didn't spend any money."

[4]Interrupting my thoughts, my wife said, "There is no hope left. Give prayers once more as a last attempt."

[5]I turned to Tenchi Kane No Kami-Sama. He recommended, "It will make no difference whether you pray or not. You can pray if you want to. It might be better than not doing so." I gave harai prayers and the Shingyo Sutra five or six times.

[6]Then Kami-Sama interrupted, "That's enough. There's still time until sunset. I will give a divine sign soon. If she should cry out or utter words, it will be a sign of divine blessings."

[7]I again lay down and rested, and reflected upon various

things. "How regrettable it would be for people to think of my practicing of faith as futile after they find out that another child in my family has died. But this can't be helped. Such things do happen."

[8]I further reflected, "By following Kami-Sama's instructions, we didn't use any money throughout Kura's illness. How blessed this is. If she were to die, I would hold a secret funeral and burial during the night."

[9]These thoughts were interrupted when I heard, "Mommy, I have to relieve myself." It was Kura. I got up and went to see her. She had gone from the back room to outside the entrance where she was squatting. She was barely conscious.

[10]My wife, who was tidying up outside, came by. I told her, "Look at that. It's a divine sign. Carry her back into the house." She carried Kura into the house and put her to bed. Kura fell asleep right away.

[11]I promptly offered thanks to Kami-Sama. It was around six o'clock in the evening.

[12]"After you finish giving thanks, go and take a bath," my wife said. While my wife was preparing the hot bath, Kura, saying that she had to relieve herself again, went outside the entrance. After urinating a lot, she regained normal consciousness. This was around six-thirty.

[13]I gave thanks to Tenchi Kane No Kami-Sama. Kura slept very well that night.

8 The next morning on May 28 (June 28), I gave thanks to Kami-Sama. My wife checked on Kura and reported, "Kura has smallpox!"

[2]But Kami-Sama insisted, "Don't say it's smallpox. Saying so will cause more worries. Have breakfast, then go to work on the paddies."

[3]My wife and I went to work on a paddy. There, she reiterated, "It *is* smallpox."

[4]When we returned for lunch, I checked on Kura. She had developed red spots. I left her as she was and went back to the paddies. I looked forward to what Kami-Sama would tell me when I was to give prayers that evening.

[5]When I gave prayers and thanks that evening, Kami-Sama spoke, "This morning, I said it wasn't smallpox so you would not worry. It is said that smallpox spreads from the younger child to the older children. But in this family, it will spread from the older to the younger children.

[6]This short month of May will end tomorrow. The twenty-ninth (June 29) is an auspicious day so have the

sacred ropes put up. Help your children put up the sacred ropes over the house entrance and over the Gion altar.

[7]Since you are to serve Kane No Kami's Hiromae, you must not give any prayers nor offerings to the Gion altar.

[8]But have your family offer Gion—the kami of disease—rice, incense, flowers, as well as harai prayers and the Shingyo Sutra every morning and evening.

[9]I do not require purification rituals nor food taboos. I will have Kura be ill with smallpox this month and next month.

[10]Even if your other children still haven't contracted smallpox or already have the disease, take down the sacred ropes on June 13 (July 12), which is the Gion Shrine's service day. You must therefore allow the Gion deity to return to the shrine."

9 On May 29 (June 29), we placed an altar dedicated to the Gion deity on the alcove and revered the Gion deity. I also put up a sacred rope on the house entrance. Then I had my children give thanks.

[2]Kami-Sama said, "Tell grandmother Furukawa Mume that Kura has smallpox and that the sacred rope will be put up today (above the altar).

[3]On June 1 (June 30), the disease will have reached its

peak. Furukawa Teru and her children will be going to worship at the village shrine and the Kannon temple. Put a red hand towel[3] on Kura's head and have her go with them."

[4]On June 1 the next day (June 30), Kura went with her Aunt Teru. She returned and had no problems. I gave thanks to Kami-Sama.

[5]On the second (July 1), Kami-Sama instructed, "Today, Kura will probably not ask if she can go out. But if she does, don't let her. Her smallpox will suppurate from today."

[6]On the morning of June 3 (July 2), when I gave thanks, Kami-Sama revealed, "The disease will peak during this morning. Around midday, it will lessen. Anyhow, one child has been taken care of, so be relieved.

[7]In her case, the smallpox has affected the face the most, while her limbs have been left unaffected. She has the three-day smallpox."

Chapter 8

1 On June 10, 1859 (July 9), I received the divine name of "Konshi Daimyōjin."

2 Kura was cured of her disease. On the early morning of June 13 (July 12), I took down the sacred ropes for the Gion deity that was to depart for the Gion Shrine that day, the Gion Shrine's service day. All my children went to the Gion Shrine in the village and gave thanks.
[2]Tenchi Kane No Kami-Sama then revealed, "Sometime after the Gion Shrine's service day, the deity from the Gion Shrine shall return again to your household and inflict smallpox onto your other children."

3 On June 16 (July 15), my third son Unojō fell ill. I gave prayers every day for his full recovery. He instead worsened gradually and became seriously ill.
[2]By the twenty-first, neither cold nor warm water could pass his throat. When I prayed for Kami-Sama's help, He spoke, "If it is smallpox, it should have erupted by now since it is already the fifth or sixth day of the illness. His illness is serious and life-threatening. Didn't you change his year of birth?

[3]How about changing it back to the original year? If you don't, he cannot be saved. Will you discard the current birth certificate into the river and make another one which states the original year of birth? What will you do?"

[4]"I am sorry. I will discard the current birth certificate and restore the original year of birth. Please save him," I pleaded.

[5]"In that case, register him as a six-year-old born in the Year of the Tiger and change his name to "Torayoshi."[1] I will give a divine sign by around ten o'clock this morning.

[6]Stay at home during the morning. After lunch, have everyone weed the Shimobuchi† paddy."

[7]Before lunch, Torayoshi said he wanted to drink some water. He drank a cupful from a teacup. He also asked for some dumplings, so I gave him a few dipped in warm water. He ate one and said that was enough.

[8]My wife urged him to eat more. I told her not to press him. However, she got overbearing and had him eat another. He then threw up.

[9]I scolded my wife, "I told you not to press him. But you still forced him to eat another, causing him suffering."

[10]I gave thanks to Kami-Sama, who said, "You needn't worry anymore. After lunch, go and weed the Shimobuchi† paddy."

4 When I gave thanks on June 22 (July 21), Kami-Sama informed me, "I will take this opportunity to inflict smallpox on another child. This time however, you don't need the sacred ropes since you put them up and took them down the last time.

[2]Two-year-old Kono, who has had sores on her face since last year to eliminate poisons, will have only a minor case of smallpox. She will develop at most fifteen or sixteen red spots without any of the initial symptoms (such as high fever).

[3]As for the Gion deity, presenting food offerings to your household altar will suffice."

[4]"Kono may have caught a cold while sleeping. When I breast-feed her, her mouth feels feverish," my wife mentioned. On the following day, Kono developed smallpox. Her elder sister Kura looked after her all day.

[5]We didn't have to watch over the three children overnight during each of their illnesses. When Kura was ill, we cared for her only in the afternoon, and for Torayoshi, only in the morning. But this was in accordance with Kami-Sama's instructions, which we always followed.

[6]Even without following impurity and food taboos, the smallpox subsided remarkably. I felt grateful.

5 Kami-Sama told me on June 28 (July 27), "Invite only your neighbors over and thank them informally. Refuse any monetary gifts on the pretext that you will later hold a formal celebration for the recovery of your three children from smallpox. It is said that a debtor becomes a slave to his creditor. Don't let them spend unnecessary amounts of money."

[2]Without receiving their gifts, I welcomed my neighbors.

6 (One day,) Kami-Sama advised, "Fertilize your cotton fields with a bale of rapeseed oil meal per *tan*. Don't water the fields even if it gets hot and dry. Doing so will breed many weevils in the cotton."

7 My neighbor, Suzuki Kyūzō, who lived in the separate annex of the Suzukis' main house, had followed what I did by storing the barley in bags without drying it (in the beginning of May).

[2](Some time later,) he came and told me, "My barley was crawling with grain weevils in June. How about yours? Are there any weevils?" "No, there are none," I replied.

[3]"Should I put the grain out to dry?" he wondered. "If it's infested, you should do so," I answered. "What will you do?" he asked. "Since I don't have any weevils in my grain, I won't put it out to dry."

[4]He (then went home and) took out his grain from the bags and put it out in the sun. The numerous weevils crawled out and entered the main house.

[5]His younger brother Imazō chided, "How foolish of you to believe him! He says that he is practicing faith and praying, but he is only a layman.

[6]If it were really true that praying can keep away weevils, there would be no insects in the homes of priests. In what province do they store barley without drying it first? There can't be anyone more foolish! You even plagued my barley!" Kyūzō came back and told me what had happened.

[7]"Even so, I was blessed since the damage and loss weren't that great. I am thankful," he said happily.

[8]When I gave thanks to Kami-Sama, He revealed, "Anyone can imitate how someone does his work, but not the sincere heart he does it with."

8 In August, I used a strip of cloth to mark the softest bag containing the most damp barley and set it apart from the rest. Later, I was taking out some barley from this bag when Kyūzō's son dropped by.

[2]I told him, "Look—I don't have any weevils or insects in this barley. Go home and tell your father to come and

take a look."

[3]I put the barley into the tread-polisher and polished the grain. There was no grain damage. I felt thankful. Not once did I dry the barley.

9 I was growing cotton at the Dōnohigashi† and Koda† fields and at another field. When I went to pick the cotton, I found it to be easy picking and of very good texture.

[2]Furukawa Jirō passed by and remarked, "This is very good cotton. There's no need to sort them. But our cotton is like pigeon droppings.[2] We didn't yield any high-quality cotton."

[3]Most farmers used a lot of fertilizer and watered the crops frequently, resulting in cotton with poor texture.

[4]A cotton buyer praised, "Your cotton is very good. It will make good cloth material." Picking the cotton was quick, sorting was unnecessary, and my cotton fetched a high price.

Chapter 9

1 On September 10, 1859 (October 5), I received the following instructions. "This year, you should sow the barley from around the twentieth of this month (October 15) to the twenty-second or twenty-third of next month (November 16-17). Don't rush it. I will let you sow it during this time period.

[2]This year, let your son Asakichi plow the paddies with a cow. Never mind his shallow plowing and crooked ridges. Let him do the job.

[3]If *you* plow the paddy, you won't be able to return home when people come to give requests. Hoeing the furrow instead will readily allow you to stop working and return home."

[4]We went to the Fudaba paddy in Mukōbuchi† to start the plowing. My wife advised, "The cow will be rough and uncontrollable at first, so start the plowing for him."

[5]When I tried to start plowing, the cow lunged forward. Even when I held the nose ring, I could not control the cow.

[6]I then concluded, "This must be a message from Kami-Sama." I told my son to plow, to which he and my

wife protested. "If an adult can't control it, how can a child handle it?"

[7]I reassured them, "Even if I can't control it, try it. Do not fear." When he took the reins, the cow became sedate. I told my wife and son, "Look! Awe-inspiring isn't it?"

[8]I had my son take over the plowing duties at age fifteen. When someone came to worship and I was called home from the paddy, I could easily return home, even in the middle of sowing the barley. After returning home, I gave prayers for the worshipper.

[9]We finished sowing the barley by October 21 (November 15).

2 When I gave thanks to Tenchi Kane No Kami, He said, "With the barley sown, I am rest assured. Go and buy five sheets of colored paper."[1] After buying the sheets of paper, I informed Him of the purchase.

[2]Kami-Sama instructed, "Stack the five sheets and make seven, five, and three creases respectively on the edge strips of the resulting paper hangings that are to be attached to a sacred staff. Make a staff two *shaku* and five *sun* long.[2] Place the new sacred staff on the altar." When I made the sacred staff, I sought Kami-Sama's approval.

3 Kami-Sama spoke, "Konshi Daimyōjin, with the completion of this sacred staff, I will end your farming career. Please understand.

[2]When you are out farming, the person at home has to go out and call you whenever someone comes to give a request. And after you relay the request, you have to go back out again. You have to keep going in and out of the field. This gives you little time for farming, and the worshipper must also wait for you. Both you and the worshipper are being inconvenienced.

[3]Won't you stop farming?

[4]When you were gravely ill at forty-two, the doctor gave up hope. Everyone worried about you. You prayed to the kamis and buddhas and were blessed with complete recovery. Regard this event as your death. Dispel all desires and assist Tenchi Kane No Kami.

[5]Also, your wife should consider herself a widow. This is better than being a real widow, as she can still talk to you and discuss matters. She should take the children with her to do the farm work.

[6]There are many people like yourself who have sincere faith in kamis but still have many problems. Help these people by performing toritsugi.

[7]This will help Kami and save people. Man exists

because of Kami, and Kami exists because of man. Thus, Kami supports man as Kami's children, and man supports Kami as his parent. There will be eternal prosperity through *aiyo kakeyo.*"

[8]As instructed, I quit farming and began to perform toritsugi mediation in the Hiromae. This was in October 1859.

4 On December 22 (January 14), Kami-Sama said, "Make two temporary shelves in the alcove. Otherwise, you won't be able to place New Year's offerings."

[2]A carpenter named Henmi Jūzō from Munemoto, Urami Village offered, "To show my appreciation for the divine blessings that I have received, I will make the shelves." He built the shelves on the twenty-eighth (January 20) and even made an offertory box.

Chapter 10

1 On January 1, 1860, Kami-Sama began to allow disciples to clap their hands when praying. He instructed me, "Start keeping a list of worshippers.[1] Record the name, year of birth, and locale."

[2]On May 1 (June 19), Kami-Sama said, "Call it the Daily Record Book on Worshippers."[2]

2 In December 1860, I sold some of my farm land in compliance with a divine order. I sold the Fudaba† and the Mukōbuchi† paddies to the Furukawa family. Yaozō was designated as the purchaser.

3 In January 1861, Kami-Sama directed, "Reconstruct the east outbuilding. Make it two by four *ken*.[3] The earth-floored foyer is to be four *shaku* wide, and the eaves are to be three *shaku* long. The central pillar is to be eleven *shaku* high. Purchase the materials from Tamura Saijirō of Masusaka Village. Request Endō Kunitarō of Tatamiya, Rokujōin Naka Village to do the carpentry work."

[2]Regarding Kunitarō's duties, Kami-Sama ruled, "The Days need not be followed when the outbuilding must be

built. If he has other, more urgent jobs to do, let him do those first. As for when to start the construction, have him start when he is ready. He can begin when all the wood is ready for construction."

[3]On June 4 (July 11), Kunitarō the carpenter came. He also brought another carpenter, Endō Tamanojō of Tatamiya,† and Satō Heikichi of Hata† of the same village as an assistant.

4 On July 21 (August 26), they laid the stones for the foundation. They exclaimed how hot it was. Kami-Sama revealed, "The weather shall be more comfortable tomorrow. It won't be so hot.

[2]In the afternoon, there will be rain as a favorable sign. It is said that rain is a good sign for construction. Begin construction on the morning of the twenty-second. Seven or eight workers, including the carpenters, will be enough. If they are not enough, I shall lend a hand."

[3]It was cloudy from the morning of the twenty-second. From around noon that day, thick clouds formed. Everyone predicted that it would rain soon. After the framework was completed at around three in the afternoon, it started to rain. They covered the lintels and the other parts that shouldn't get wet. Those who were slow to get down from the framework got dripping wet. It was

a heavy downpour.

[4]They said in relief, "How fortunate that it didn't rain until we finished putting up the framework. Otherwise, it would've caused much difficulty. We really worked at the right time." Soon, the weather cleared.

[5]Late in the afternoon, Kami-Sama gave instructions for the ridgepole-raising ceremony. "Make three sacred staffs each having five sheets of colored paper. Prepare three gratuity envelopes. Also, divide one bale of rice for three people. Give one and a half *to* to the head carpenter, and one *to* each to Tamanojō and Heikichi. Put each portion into a container and stand a sacred staff on each. Hold a ridgepole-raising ceremony in your Hiromae with these three people.

[6]Customarily, people hold the ceremony on the ridgepole. My instructions deem the placement of a sacred staff and rice on the ridgepole as unnecessary. The framework may collapse unless the ground is revered.

[7]Revere the ground. Doing so will bring future prosperity."

[8]I completed the framework on July 22 (August 27).

5 In August, Kami-Sama told me to build a toilet in the northwest part of the main house.

Chapter 11

1 On January 3, 1862 (February 1), Obata Hatsunojō, who was a relative of Hikosuke, and two of Hikosuke's neighbors came to inform me that Hikosuke of Kugui† was suffering from a mental disorder.

[2]I immediately gave prayers to Kami-Sama. "Don't worry. I shall calm him," comforted Kami-Sama.

[3]On the eighth (February 6), the three came again to report that he still wasn't cured. They explained, "Since his violent behavior has troubled his caretaker, we have confined him to an isolated room. We plan to have a shamanistic practitioner from Kanbara† come and give prayers."

[4]I again gave prayers to Kami-Sama, who told me, "If he were some other person, I would not disallow the shamanistic prayers. But since Hikosuke was adopted from your family in sound health, I will cure him here and send him back.

[5]It is said that if a person was presented in sound health, he won't be taken back in sick health. Since you are a kami, I won't have you depend on shamanistic prayers. I will have you restore his former good health and send

him back."

[6]"Even so, he won't come here," the three claimed. "If he's not willing to come, I will have someone here go and bring him," replied Kami-Sama. To Asakichi, "Go and bring him to this Hiromae," Kami-Sama instructed.

[7]Asakichi left promptly and brought Hikosuke later that day at around two o'clock. Four people, who were members or neighbors of the Obata family, also came (with Asakichi) to look after Hikosuke.

[8]However Kami-Sama advised, "He is now in a lull. There shouldn't be so many people here at such a time. Since these people have been looking after him since morning, Kami will take over now. They should all return home."

[9]I asked the four people to return home and then gave prayers. While looking forward to a revelation regarding the date of Hikosuke's recovery, I gave requests every day. I eventually received the revelation.

2 On the morning of January 14 (February 12), Hikosuke had convulsions as I watched helplessly. I prayed to Kane No Kami-Sama.

[2]Kami-Sama revealed, "I will arrest the convulsions by this afternoon. Make a hot bath in the evening. After

everyone has taken a bath, have Hikosuke take one. Tomorrow on the fifteenth (February 13), I shall enable him to go to your Hiromae to give thanks."

[3](In the evening after everyone had taken bath,) I told Hikosuke, "Everyone has already taken a bath. You should take one too," and showed him to the bath. Since Hikosuke was back to normal, I left him in the bath and returned to the Hiromae. I gave thanks to Kami-Sama.

[4]Then I went back to the bathroom and asked, "How is the bath?" "It is quite fine," replied Hikosuke. And soon after, "I'm finished and coming out." He got out and went to the toilet.

[5]I told him to sleep in the main house. He entered the main house and bowed to Kami-Sama before retiring. I, too, gave thanks to Kami-Sama.

[6]Exhausted, Hikosuke slept from the fifteenth (February 13) through the sixteenth. In the afternoon, Kami-Sama said, "Wake him. Otherwise he will keep on sleeping. Ask Ōhashi Magobe'e to have Hikosuke's hair done."[1]

[7]I informed the Obata family of Kugui† that Hikosuke had recovered completely. Meanwhile, his wife was pregnant.

[8]On January 17 (February 15), someone (from the Obata family) finally came to take Hikosuke home. Hikosuke

regained his sound health. Kami-Sama told me, "In the afternoon, have Asakichi carry Hikosuke's change of clothes and accompany Hikosuke home."

[9]During Hikosuke's stay here, he chewed one *futon* blanket to shreds and broke some household implements. But this was due to an oversight on our part since he was left unattended at night. He fully recovered as Kami-Sama had said he would. His illness lasted from January 8 (February 6) to the fourteenth (February 12).

3 On the evening of February 28 (March 28), five of Hikosuke's relatives brought him again, saying, "Hikosuke has had convulsions again. His wife is also ready to give birth, and we are worried about him. We humbly apologize, but we ask you again to cure him." I gave a request to Kami-Sama.

[2]Kami-Sama responded, "You all shouldn't worry. I won't have her give birth yet. Return home and you will find that her labor pains have passed. Leave Hikosuke here. I will return him cured. Curing him at one time will weaken him, so I will do it in two stages.

[3]When he regains normalcy so much that he says his pregnant wife is very dear to him, I will have her give birth." After reaffirming their request, the five relatives

returned home.

[4]On the afternoon of March 3 (April 1), Hikosuke said, "Tose, I'm going to go home," and went home by himself.

[5]The next day on the fourth (April 2), I told Asakichi to check on Hikosuke. Asakichi reported, "He carried the manure to the fields during the morning." Hikosuke was thus in sound health.

[6]Later, Hikosuke came by to give thanks and informed me, "My wife was blessed with an easy childbirth on the night of March 26 (April 24)." It was a girl.

"I delayed her childbirth for a month," admitted Kami-Sama. How blessed it was. Both mother and child were doing fine.

4 On June 4 (June 30), Kami-Sama told me the locations to build toilets. "Build a toilet in the new outbuilding in the east, and another east of the main house." He gave permission to build toilets at two locations.

5 "Your eighteen-year-old son Asakichi will have a difficult year this year. Have him worship at the Gion Shrine in Tomo† (Fukuyama, Hiroshima Prefecture) on June 13 (July 9)," advised Tenchi Kane No Kami-Sama.

[2]I did as instructed. Asakichi went to worship by boat

from Sami† and returned on the fourteenth (July 10) at around four in the afternoon.

[3]Exhausted, Asakichi napped half naked on a bench in the backyard on the (afternoon of the) fifteenth (July 11) and sixteenth. Kami-Sama told me, "He's not exhausted, he's got the measles."

[4]On the twenty-fifth (July 21), he recovered completely and regained sound physical health. Kami-Sama mentioned, "Next, I will have your four other children (Ishinojō, Kura, Torayoshi, and Kono) catch the measles this month."

[5]Endō Banzō, a carpenter from Tatamiya† who was building the new toilet in the east outbuilding, wondered, "You know, I haven't seen your children lately." "They all have the measles," I explained.

[6]By July 1 (July 27), all my children fully recovered. The five children did not require any nursing. We did not disallow them to eat tabooed foods such as fruits, vegetables, and fish. Kami-Sama had me put forth a good example for people to follow.

6 Ishikawa Saiji'emon, the uncle of the head mountain ascetic priest of the Chigyōin Temple in Yakage,† came to the Hiromae and censured me.[2]

[2]Kami-Sama instructed me to visit the Kasaoka hiromae to instigate a rebuttal against this mountain ascetic priest's criticisms. I left for the Kasaoka hiromae at around six o'clock in the evening on July 21 (August 6). Believers had gathered there. After discussing the problem with them, I promptly dispatched some of them to Yakage.†

[3]In the afternoon of the following day, those believers returned and relayed, "The Chigyōin priests have apologized."

7 On the twenty-third (August 18), I went home on a palanquin escorted by five believers. I reached home at around eight in the morning. I then gave thanks to Kami-Sama.

[2]There were people from all over Otani waiting for me. Suzuki Kyūzō had been anxiously waiting. He requested toritsugi. "My pregnant wife has contracted the measles and is near death. The doctor gave her a dose of medicine and departed without any hope for her."

[3]I gave him a bottle of sacred sake from the altar and told him to hurry home and have her drink a little of it. I then gave prayers for all people. Kyūzō's wife promptly received divine blessings and came to worship to give

thanks. She had recovered completely.

[4]The wife of Endō Kunitarō of Tatamiya† was pregnant and had the measles. A friend of theirs came to visit Furukawa Mume (my mother-in-law, also Kunitarō's mother) and pleaded, "The doctor (Himei Dōshuku) from Nakayama† has given up hope for her. Please come right away." (My mother-in-law came to the Hiromae first.)

[5]When I prayed to Kami-Sama, my mother-in-law was told, "Go without worrying. Pray single-heartedly. Don't be at a loss. I will have you return tomorrow afternoon without any worries." The wife was soon blessed with full recovery.

[6]In Koda† and Hontani,† six pregnant women with the measles were saved by Kami-Sama. There were many who died from this disease.

[7]"Emoto Sōzaemon of Masusaka Village will receive a divine sign at noon today," said Kami-Sama. Later (that day), a person came and informed me that Sōzaemon had died at the time when he was to receive the divine sign.

[8](That same day,) someone came to tell me that Hikosuke of Kugui† was seriously ill. But he fully recovered without taking any medicine. He also received divine blessings when he had the measles.

8 While I was giving prayers of thanks on the early morning of October 16 (December 7), a person came and informed me, "Hikosuke of Kugui† has died due to a sudden illness." I immediately inquired Kami-Sama.

[2]He explained, "It wasn't a sudden illness. It was an unnatural death. Since his adoptive mother did not realize her indebtedness to Kami, Hikosuke had no chance to attain true happiness. I have given him prompt relief."

[3]A person from Kugui† later told me that Hikosuke was sowing the barley during daylight on October 15 (December 6). And on the next day, at dawn, he had an unnatural death.[3]

[4]His family had often sought help from Kami-Sama for their problems. Yet, they held no feelings of indebtedness to Kami-Sama.

[5]When Obata Seizō's daughter (Hikosuke's wife) fell ill, Seizō practiced faith in the Kurozumi religion. He later became the head of the Kurozumi group in Kugui.† However, his first adopted son-in-law (before Hikosuke) got divorced and his daughter's sickness couldn't be cured. And Seizō later died due to illness. People said that it would be difficult for the family to continue.

[6]My aunt (Dōman Naka) from Nishibara Village told me

that Seizō's wife was her and my mother's cousin. My aunt had proposed that Hikosuke of Kandori† become the adopted son-in-law[4] for the Obata family.

[7]Although I have many brothers and sisters, they were all less prosperous. I therefore helped to arrange the adoption. Seizō's sick daughter was blessed with a cure. I also gave the Obata family a paddy that could grow rice and barley.

[8]Still, Seizō's wife would tell him, "Don't practice faith in Kami-Sama." Now I realize how ill-hearted she is. I don't think they could have received blessings even from the Kurozumi religion.

[9]Her greed even led her to thoughtlessly come and tell me to pay for Hikosuke's funeral. What a despicable woman she is!

9 On November 23, 1862 (January 12, 1863), I was bestowed with the divine name of Konko Daimyōjin.

10 Kami-Sama instructed, "Expand the Hiromae by placing four *tatami* mats raised over the earth-floored foyer." This was in December of the same year.

Chapter 12

1 It was February 1863.

"Your pregnant forty-five-year-old wife will have a safe childbirth on the night of the ninth this month (March 27)," Kami-Sama divulged.

[2]On the ninth, I was informed, "Tonight, worshippers will come. Therefore, I will postpone the childbirth to tomorrow night. Stop boiling the water for the childbirth and retire."

[3]On the evening of the tenth (March 28), there were no worshippers. At around eight o'clock, my wife, almost ready to give birth, started trembling. When I inquired Kami-Sama, He reassured me, "Not to worry. Go and get the metal sacred staff from the Hiromae and have her hold it."

[4]After doing so, I gave prayers. Kami-Sama said, "That's enough. Take the metal sacred staff back to the Hiromae. Her trembling is a sign of imminent childbirth. Prepare a place for the childbirth. Then both of you are to sleep without worrying.

[5]It will still be a while before she gives birth. The child won't be born until the moon sets (one fifty in the

morning) tonight. When the child is born, you needn't get up.

[6]Don't raise this child. This child cannot be raised. There will only be a birth cry. After the child is born, have your wife lay the child aside. Then she is to sleep as usual."

[7]That night, my wife said, "My belly feels heavy," and got up and went to the prepared place. She then had a safe childbirth. This was a divine blessing. The child, a boy, was born when the moon set. Afterward, she cleaned up and went back to sleep.

2 At dawn on the eleventh (March 29), I gave thanks to Kami-Sama.

[2]"Leave the newborn at home until the seventh night. Then bury the child beside the river. Tose, it is dawn. Rise and open the gate doors. You are permitted to go to the well and handle water.[1] Draw water to cook rice. Then offer the cooked rice to Dokūjin's altar and to the Hiromae's altar," instructed Kami-Sama.

[3]My wife got up and did as instructed without her health being affected.

3 Kami-Sama spoke, "Through divine blessings, women undergo physical changes such as menstruation, pregnancy, and morning sickness without pain. Even without

a maternity belt, they will have an excellent physical condition prior to giving birth. After the childbirth, the mother need not lean against anything. Having dumpling soup and feeding the newborn *gokō* herb tea are also unnecessary. If the mother partakes sacred sake along with her newborn who suckles the first milk from her breast wetted with sacred sake, she will have no headaches, women's sickness, bowel trouble, and other ailments.

[2]Traditional taboos on impurities and food restrictions need not be followed. She may lead a normal life."

4 On March 21, 1863 (May 8), Kami-Sama directed, "Remove the sliding shutter at the Hiromae's entrance. Make it so that the believers can enter the Hiromae at anytime."

Chapter 13

1 On January 1, 1864 (February 8), Kami-Sama instructed, "There is no shrine nor place where Tenchi Kane No Kami can be worshipped. Build Me a shrine, square in area. I will look after the safety of the people.

[2]No government rules Tenchi No Kami. However, a government rules you. Ask your assistants to apply for the approval of the construction.

[3]Ask Kawate Yasuhei and Morita Hachiemon of this village to be your assistants.[1] As for the carpenters, employ Kawasaki Motoemon of Akura† and his apprentice Endō Kunitarō of Rokujōin Nakamura.† Have the carpenter hold the construction initiation ceremony on the auspicious day of January 4 (February 11).

[4]If the wood is already prepared and the government does not approve of the construction, don't mind it. The wood can be given to someone who needs it. Start preparing the wood promptly.

[5]If the government does approve, you can build the shrine and it shall be yours. Should I, Tenchi No Kami, enter this shrine, the world shall turn dark.

[6]This shrine is where people can give requests and thanks.

[7]Through your toritsugi mediation, Kami, as well as people, will be fulfilled. Kami is Kami due to man, and Man is man due to Kami. Parents pray for their children, and children pray for their parents. Like Heaven and Earth, practice the mutual reliance of *aiyo kakeyo*."

2 An application for the approval of the construction was submitted to the village office. Household head Asakichi was designated as the applicant. His co-signatories were Hiromae assistants Yasuhei and Hachiemon; and Fujii Shuntarō, the neighborhood representative. The application was brought before Nishi Saburōji who was the village headman's assistant, and Ono Shin'ichirō,[2] the village headman. They both approved the application.
[2]After Fujii Shuntarō consulted with selected villagers, the application was taken to the Asao Provincial Office. This was on January 10 (February 17).

3 Kami-Sama directed, "Appoint representatives to apply for the approval of constructing Konjin's shrine. Request head carpenter Kawasaki Motoemon and Hashimoto Uhei to go to Kyoto.
[2]From Kyoto, have the head carpenter go to Mount Ōmine to inform the mountain ascetic priests that, with all due respect, you will be returning the certificate which

you had received from them.[3] On the route home, he is to go to Kishū (Wakayama Prefecture) to purchase wood."

[3]Motoemon and Uhei went to the Shirakawa Shinto Office and submitted an application for the shrine's construction. The application was received and heard by Shinto officials Hayashi Yamato-no-kami and Abeta Bizen-no-kami.

[4]The Shirakawa Shinto Office gave approval for me to hold religious services in my house. Motoemon and Uhei were also told, "The shrine may be built on the same property where the house is located." This was on April 9 (May 14).

4 On June 10 (July 13), Kami-Sama forbid me to take a bath.[4]

5 I received the divine name of "Konko Daigongen," and my wife, the divine name of "Isshi Myōjin."[5] This was on October 24 (November 23).

Chapter 14

1 On October 10, 1865, Konko Asakichi was designated by Kami-Sama as an "Ichi no Deshi."

2 On November 15 (January 1), Kami-Sama told my seventeen-year-old second son Ishinojō to start practicing *kendo*.

3 On June 23, 1866 (August 3), Kami-Sama ordered me to stop giving prayers every morning.

4 On September 8 (October 16), at around six o'clock in the morning, my adoptive mother passed away due to illness. I inquired Kami-Sama.

[2]He responded, "Do not stop performing toritsugi mediation because of your mother's death. You must not go to see her. Since today is the Chrysanthemum Festival, celebrate with the children and villagers. Just tell people that your mother is ill. I will give further instructions in the evening."

[3]When I asked Kami-Sama that evening about the funeral schedule, He instructed, "Inform people about your mother's death at two o'clock in the afternoon

tomorrow. By this time, the festival will have ended, and it is also the traditional time for a funeral. Hold a private funeral in the evening.

[4]Inform Asakichi in Kyoto about the death. After he arrives home, hold a formal funeral."

[5]On the evening of the ninth, we held a private funeral.

[6](Later) Hashimoto Uhei of Akura† came by to say that he was going to Kyoto. Kami-Sama had directed him to go to Kyoto on an errand. This was perfect timing.

[7]I requested Hashimoto, "When you get to Kyoto, call on the Kyoto branch of the Asao Provincial Office and meet Asakichi to inform him of the death."

5 Kami-Sama told me, "Also have him seek approval from the Shirakawa Shinto Office to enable disciples to practice this faith as certified priests." Kami-Sama was referring to four people: Fujii Komajirō of Otani Village, Nakatsukasa Sakasuke of Urami Shinden Village, the wife of Hirai Hidekichi of Rokujōin Naka,† and Fujii Tazō of Yōsuna Village.

[2]Kami-Sama told me, "Give ten *ryo* to the head carpenter who is to give it to Hashimoto." I thereby gave the money to the head carpenter. The money was for obtaining the approval from the Shirakawa Shinto Office.

Hashimoto Uhei received the money the next day on September 10 (October 18).

[3]Hashimoto left for Kyoto, and returned on October 2 (November 8).

6 Asakichi left Kyoto on October 1 (November 7) and arrived home on the eighth (November 14). He had received a thirty-day leave. I informed Kami-Sama of Asakichi's return.

[2]Kami-Sama said, "Tell Asakichi to rest for the time being. Wait for further instructions."

7 On October 11 (November 17), at around nine in the morning, the Asao Provincial Office summoned Ishinojō (Hagio) who then reported to the office.

[2]On the early morning of the twelfth, Kami-Sama instructed, "Hold a formal funeral for your late mother on the thirteenth (November 19)."

[3]That afternoon, Ishinojō returned home (from the office). He was designated as a reserve samurai. He was thus allowed to have an official surname and to wear swords.

[4]Asakichi and Ishinojō, while wearing their swords, joined their grandmother's funeral procession. They made the funeral look very dignified. All this was

through Kami-Sama's divine arrangement.
[5]We held a memorial service every seven days (after the death). For the forty-ninth-day service, we held it in advance on October 19 (November 25).
[6]Asakichi went to the Asao Provincial Office on the twentieth and returned home that day.
[7]Then on the evening of the twenty-first (November 27), he left Tamashima† and returned to Kyoto by boat.

8 On November 24 (December 30), Kami-Sama spoke, "The honorific title for Kimon Kane No Kami Daimyō-jin is 'Shinriki Myōga no Mikoto,' and the honorific title for Konko Daigongen is 'Jinriki Odoshi no Mikoto.' "[1]

Chapter 15

1 From the Asao Provincial Office, I received a letter of recommendation to be given to the Shirakawa Shinto Office.[1] It recommended that I be permitted to become a priest. This was on February 10, 1867 (March 15).

[2]On February 13 (March 18), Kami-Sama instructed, "Have Konko Ishinojō be your proxy to submit the application for your priesthood. Ask Kawasaki Motoemon and Hashimoto Uhei to accompany him."

[3](Before leaving, Kawasaki and Hashimoto came to the Hiromae.) Kami-Sama revealed, "Kawasaki and Hashimoto, visit the Shirakawa Shinto Office and tell the officials, 'We have a letter of recommendation from the Asao Provincial Office. We would like to request your approval for this application.

[4]Please note that at our Hiromae, we cannot abide by the various requisites of the Shirakawa Shinto Office.'

[5]Since you often go to Kyoto, tell the Shirakawa Shinto Office about Tenchi Kane No Kami's blessings."

[6]The three left for Kyoto on February 13, 1867 (March 18). They hired a boat from Akura.†

2 When they arrived at the Shirakawa Shinto Office, they requested, "We are indebted for your constant assistance. We have brought a letter of recommendation which we received from the Asao Provincial Office. We sincerely ask for your consideration on this matter. We would also like to tell you about the thankful blessings of Konjin." [2]They also told the Shirakawa Shinto officials that when revering the deity, we gave only the Rokkon Prayer and the Shingyo Sutra. The officials approved the application.

[3]They commented, "I see. If the Shirakawa ways of worship do not make Kami listen and bring any blessings, then it will be futile no matter how well you follow our ways.

[4]If one's own way of prayers can elicit a sure response from Kami, then it should be all right.

[5]However, since the Shingyo Sutra is a Buddhist sutra, it would be better not to chant it. But we will not strictly forbid it."

[6]Next, they asked the officials about the altar fixtures that were permissible. They were told, "We have no restrictions concerning altar fixtures and ornaments. Worshippers may bring any kind of votive offerings (to your shrine). The crest with the "kon" character en-

closed by a circle poses no problem.

[7]Even for people coming from far away, the Yoshida Shinto Office[2] has them make a sojourn and teaches them its proper ways of worship. The sojourn may be as long as twenty or thirty days. But at the Shirakawa Shinto Office, we don't require people to make a sojourn and to spend money. We shall approve the priesthood application as recommended by the provincial office." The approval was documented as follows:[3]

[8]February 22, 1867

Under Honorable Maita Sagami-no-kami
Kameyama Kō'emon-sama
Nikaidō Yū'emon-sama
Hirata Shinsaku-sama
Bitchū Province, Asakuchi County, Otani Village
Konjin Shrine Head Priest: Konko Kawachi
Shirakawa Head Office of Shinto Affairs
Chief Officials
Murakami Izumo-no-kami
Abeta Bizen-no-kami

[9]After a four-day stay in Kyoto, the three returned on February 28 (April 2).

3 On April 15 (May 18), Kami-Sama revealed, "Asakichi

shall rise to prominence."

[2]On the eighteenth (May 21), in another revelation, "Asakichi will be assigned to the Asao Provincial Office."

[3]On May 3 (June 5), Asakichi was blessed with employment by the provincial office. It was a felicitous event.

4 On the early morning of August 25 (September 22), Kami-Sama spoke, "Since the head carpenter's heart is foul, the construction of the shrine will not be completed. Buy some kerosene and give a portion to the head carpenter as payment for his services."

5 On September 9 (October 6), Ishinojō (Hagio) went to the Asao Provincial Office. He returned the same day and was exhausted.

[2]On the eleventh (October 8), he went to Nishi Kosaka Village to extend his condolences for Kaihata Kyūtarō who succumbed to illness. Then from the twelfth the next day, he fell ill and got worse each day.

[3]On the night of the twentieth (October 17), Kami-Sama directed, "Bring Ishinojō from the new east outbuilding to the Hiromae."

[4]The next morning, on the twenty-first, I had Ishinojō rest in the back room of the Hiromae. Kami-Sama said,

"Tonight and tomorrow are the service days for Tenchi Kane No Kami. Pray that he recovers completely by tomorrow."

[5]On the twenty-second (October 19), his condition worsened. At around noon, my wife concluded, "He's near death." "Look at him. What should we do? Please pray for his life."

[6]I replied, "How do you expect me to pray for his life? You should know that we all belong to Kami-Sama. Change your overall way of thinking in this regard.

[7]For him to suffer from a life-threatening illness on this important, annual service day is due to the hearts of the children and yourself. His illness can't be helped. Don't mind if he dies. Leave him alone.

[8]Today, I must serve Kami-Sama."

[9]Kami-Sama informed my heart, "Don't feel pity. Kill your concern for him."

[10]I then told my wife, "Have him sip some sacred sake," and went to the Hiromae. I then performed toritsugi for people continually until after dark.

6 The night of September 23 (October 20) was the service day for the moon.[4] When I gave a prayer for all peoples, Kami-Sama spoke, "Take the sacred rice offering from

the altar and make some *chazuke* with tea for Ishinojō." (After the *chazuke* was made,) I told Ishinojō, "Have some *chazuke*. This is according to Kami-Sama's instructions." He took the bowl of *chazuke* and ate it.

[2]From the twenty-fourth the next day, he was well enough to eat rice gruel.[5] He then gradually became able to eat normally and headed toward recovery. This was a true blessing.

[3]On September 28 (October 25), Kami-Sama instructed, "Let Ishinojō leave his bed. I will enable him to go out during the day. On October 1 (October 27), he is to get his hair done and come to the Hiromae to give thanks."

[4]Ishinojō followed Kami-Sama's instructions and received blessings. He gradually recovered fully and regained his former health.

[5]For eleven days (September 12 to 22), he was unable to eat normal food. Konko Ishinojō was nineteen at the time.

[6]He is now called "Hagio."

7 On October 5 (October 31), "Open the gate's sliding door and obstruct the doorsill with a plank," ordered Kami-Sama.

8 On the morning of November 24 (December 19), Kami-

Sama imparted, "Humans living under Nittenshi are Kami's children. If your body harbors pain or illness, working will be difficult.

[2]Pray for physical safety, diligence in your work, and abundant grain harvests; and pray even for your horses and cows. Pray with sincerity for everything.

[3]The power of Gattenshi is directed toward pregnancy and child rearing. During pregnancy, the parents' hearts and minds play a crucial role. With their menstruation terminated due to pregnancy, mothers who abort a child will encounter misfortune afterwards.

[4]Praying to Kami with a sincere heart will dispel difficulties and bring relief.

[5]Through the virtue of Konko Daigongen's toritsugi, Nittenshi Gattenshi Kimon Kane No Kami can be realized.

[6]Konko Daigongen saves people from their troubles and teaches them the road to relief. This year marks the eleventh year since Kami first requested your assistance.

[7]Konko Daigongen, henceforth, you shall be upheld as a kami.

[8]You have revealed the virtue and influence of Tenchi No Kami to the world. I am grateful. Konko, I express My thanks. I am saying all these things for you to keep them in mind from now on."

Chapter 16

1 On January 6, 1868 (January 30), Kami-Sama told me, "You and Asakichi are to look forward to the leap month of April."

[2]On February 5 (February 27), Kami-Sama informed me, "Your first son Asakichi is working in Edo (Tokyo) comfortably and in good health."

[3]Accompanying Lord Maita Sagami-no-kami, Asakichi returned to his duties at the Asao Provincial Office on March 3 (March 26).

2 On the early morning of April 3 (April 25), Kami-Sama advised, "Since the head carpenter Kawasaki Motoemon disregards his indebtedness to Kami, I shall dismiss him. Inform the local government that the Hiromae construction will be postponed. Stop the construction for now."

[2]Motoemon had already left for a nearby inn in March.

[3]On April 8 (April 30), I asked Asano Kijūrō from Gomaya† to pay the head carpenter one bale of rice and to tell him to take home his carpentry tools.

[4]On the tenth (May 2), Kami-Sama instructed, "Have him come and take home his belongings."

[5]On the sixteenth (May 8), the head carpenter visited Mukai Myōjin (Fujii Kiyono) and the two Hiromae assistants (Kawate Yasuhei and Morita Hachiemon) and asked them to have me apologize to Kami-Sama for him. The three came to the Hiromae and presented the carpenter's request.

[6]When I relayed the apology, Kami-Sama ordered, "Konko, don't apologize for him. It's useless. I am displeased with him. Have him leave with his belongings."

[7]On April 17 the next day (May 9), the head carpenter took all his belongings and went home.

[8]That day, Kami-Sama said, "Tell the two assistants to tell the head carpenter, 'You will be paid for the months until the Bon season in July. Mention any debts that you have. They will be repaid. Since you have been dismissed prematurely, I will let no problems befall you.'"

[9]I recorded the details of the construction in my (construction) logbook.

3 On the first of the leap month of April (May 22),[1] the Asao Provincial Office informed Asakichi and me of an auspicious event. Asakichi was promoted as a rank-and-file samurai. I was presented with ceremonial gar-

ments bearing Lord Maita's crest. As Kami-Sama had informed us, there was felicitation in the leap month of April.

4 On April 9 (May 30), Kami-Sama revealed, "Your family lineage will continue for many generations. I will arrange for your family to forever reap the good fortune of prosperity and success."

5 On April 24 (June 14), Kami-Sama explained, "Nittenshi and Gattenshi orbit around the earth. Longer or shorter nights and days are attributed to Nittenshi's northern and southern orbits.
[2]The year 1870 has a leap month."

6 On May 2 (June 21), when the Sun set, Kami-Sama declared, "Tenchi No Kami will slice away the evils. The government will also slice away the evils."

7 On July 2 (August 19), Kami-Sama told me, "Have your hair done three times a month: on the first, the eleventh, and the twenty-first."

8 "During the ten years from 1868 to 1877, look at yourself. It is for the future." I received this revelation on July 27 (September 13).

9 On September 24 (November 8), Kami-Sama ordered, "Change your divine name to Ikigami Konko Daijin."

[2]IKIGAMI KONKO DAIJIN

Nittenshi Gattenshi

Ushitora Hitsujisaru KIMON KANE NO KAMI

Daishōgun Nokorazu Konjin

[3]Then He instructed, "Make and put up a banner saying, 'May there be peace throughout the world, prosperity in all countries, and safety for all people.' And pray daily. [4]Keep a record book for divine names and another one for *Ichi no Deshi*. Henceforth, don't bestow any divine names to believers.

[5]Have a pair of formal *hakama*[2] made. Stop wearing a *haori*."[3]

10 At the end of September, I heard that the era name had changed. It was the first year of the Meiji Period (1868).

11 On November 1 (December 14), Kami-Sama permitted me to bestow divine names to my wife and even to my children.

[2]He added, "The country will be at peace in thirteen years. Pray for peace throughout the country and look forward to the future."

Chapter 17

1 In January 1869, Kami-Sama said, "Buy new paper for the *goshinmai* and the 'Daily Record Book on Worshippers.' "

2 On March 15 (April 26), Kami-Sama directed, "From this year on, mark September 9 and 10 as the service days for your ancestors. Have your family and relatives attend the Hiromae (on these days).
[2]Other traditional celebrations and festivals shall be disallowed in your home.
[3]Have your children be your representatives when dealing with your relatives.
[4]As for the construction of the new Hiromae, wait for My instructions. If the believers offer to build the Hiromae, I won't prevent it."

3 On the early morning of March 17 (April 28), Kami-Sama said, "Tonight is the moon's service day of the seventeenth. Give prayers."
[2]That night, Kami-Sama told me another way to write His name:
Nittenshi Gattenshi Ryōten Sōmi No Mikoto

Daishōgun Nokorazu Konjin Tsuchida No Mikoto[1]

4 On March 23 (May 4), Kami-Sama instructed, "Stop giving your daily morning and evening prayers. Have your wife and children give prayers for the people. Have your daughter Kura cook the rice that is to be offered to Kami every day."

5 Believers from the branch hiromae in Okayama City† came and gave thanks. "Since the Hiromae construction is at a standstill, we would like to help." They urged me to start the construction again.
[2]Later in the day, they gathered at Fujii Kiyono's house to discuss the matter. This was on May 25 (July 4).

6 Kasaoka Konko Daijin (Saitō Jūemon) and Tamashima Konko Daimyōjin (Kotani Seizō) urged me to resume the construction.
[2]When I brought this question before Kami-Sama, He answered, "I won't tell you what to do. It is up to all of you." This was on July 11 (August 18).

7 Kasaoka Konko Daijin admonished head carpenter Kawasaki Motoemon and had him hold the initiation ceremony for the Hiromae construction. Kasaoka Konko

Daijin assigned his hiromae's head carpenter, Takai Tanigorō, as Kawasaki's co-worker. Saitō Tomoemon, who lived across from the Kasaoka hiromae, and Saitō Rin'emon, Jūemon's younger brother, came and offered a keg of sake and fish. It was September 10 (October 14). [2]Kasaoka Konko Daijin told the Hiromae assistants, "Keep a record of all the expenses. Make monthly disbursements for the construction (materials and wages). Hire assistant carpenters when necessary. Give the carpenters time off by December 20."

Chapter 18

1 On the morning of July 3, 1870 (July 30), Daishōgun-Sama's service day, Kami-Sama said, "Tell Isshi Daijin that mending old clothing will be unnecessary from next year on."

2 Regarding the roof of the main house, Kami-Sama had once instructed, "When it rains and the roof leaks, thereby ruining the *tatami* mats, don't mind it." So since then, I have been placing containers in the *tatami* rooms where the roof leaked. But this time, Kami-Sama permitted, "When the Hiromae assistants come again to rethatch the roof, let them."

[2]After the service for Tenchi Kane No Kami on September 21 and 22 (October 15 and 16), the Hiromae assistants came up to me and offered to rethatch the roof. I told them to do as they saw fit.

[3]The workers included both assistants (Kawate Yasuhei and Morita Hachiemon), Kudose Isegorō of Michigi,† and roofers Asano Kumigorō of Gomaya† and Yoshida Fudezō of Sagata Village.

[4]From September 27 to 29 (October 21 to 23), the whole

roof was rethatched. I was blessed with this divine arrangement.

3 On October 26 (November 19), Kami-Sama spoke, "You, Ikigami Konko Daijin, have been performing toritsugi for Nittenshi Gattenshi Ushitora Hitsujisaru Kimon Kane No Kami for thirteen years.

[2]Through much patience, you have accumulated divine virtue, and you have become one with the Tenchi Universe."

[3]Kami-Sama instructed, "Recite the Rokkon Prayer and chant the Shingyo Sutra."

[4]He added, "Through Konko Daijin's voice, I, Tenchi Kane No Kami, give My thanks. I cannot be more grateful.

[5]For all things, pay ten percent more than the fixed price."

Chapter 19

1 On January 1 (February 19) and February 3, 1871 (March 23), Kami-Sama said, "Put away the hexagonal *tatami* prayer seat that is in the Hiromae.
[2]I requested you to stop farming in October 1859, thirteen years ago. You have been through many traumas and hardships. Hereafter, do not falter in the face of future traumas."

2 On April 6 (May 24), Takahashi Tōkichi and his wife Tomie of Rokujōin Nishi Village came and spoke of disturbing rumors. "It is rumored that Konko Daijin committed burglaries in collusion with his followers."
[2]I told him, "I know nothing about it." No such thing had happened.

3 On April 10 (May 28), Kami-Sama said, "As of today, relieve Hiromae assistant Kawate Yasuhei from upkeeping the Hiromae's 'Record of Worshippers.' " (I conveyed this to Yasuhei and he returned home.)
[2]Later, Yasuhei came again and inquired Kami-Sama, who explained, "Yasuhei, since I am taking Konko Daijin off the hexagonal *tatami* prayer seat, think of this

and your dismissal as unavoidable. If your help is needed again, Konko Daijin will inform you. You need not upkeep the 'Record of Worshippers today.' "

[3]After this, rumors about the alleged burglaries spread, and I kept hearing about them. The number of worshippers also declined.

[4]I also heard that the Asao Provincial Office investigated the rumors. Terao Tadaichi of the Asao Provincial Office later came to the Hiromae and reported, "Despite all the rumors, none are true. They all have been proven to be false."

[5]He continued, "There's absolutely no basis for the rumors. They are started by the jealous-minded who will suffer the consequences. Once before, in the Asao Office, there was a person who wanted to ensnare someone and therefore requested the government to investigate that person. It was found that the accused was innocent, while the accuser was found to be wrongful. The offender was expelled from the Office. This is how the jealous-minded bring trouble onto themselves. Since you are innocent, no matter how wide negative rumors spread, the government will investigate and find them to be untrue."

4 On May 24 (July 11), Kami-Sama said, "Since the head carpenter's character is bad, the construction will not be completed."

5 On July 24 (September 8), Kami-Sama told me, "For those who come with requests for fate and fortune, building construction and renovation, Days and Directions, marriage arrangements, or house moving, just give them the teachings of this Faith." This day was Nittenshi-Sama's service day.

6 On August 4 (September 18), Kami-Sama ordered, "Don't buy any barley. Eat the barley that you already have. You needn't require the children to operate the tread polisher. I will have the whole family consume polished rice.
[2]Your children who have already learned how to read, write, and use the abacus should teach their brothers and sisters who haven't."

7 On the occasion of Ikigami Konko Daijin's service days on September 9 and 10 (October 22 and 23), Kami-Sama instructed, "Put up four large and small banners. Hang six paper lanterns south of the main house and two paper lanterns west of the new outbuilding. Place a pair of large, lit wax candles and *mochi* on the altar."

8 Kami-Sama spoke (on September 16 [October 29]), "There is the proverb, 'A deep pool becomes a rapid current, and a rapid current becomes a deep pool.' And also, 'During a flood, part of the land resembles an ocean.' These things do happen."

[2]Kami-Sama said (on September 17 [October 30]), "Like the Reverse-Direction River[1] from of old in Bitchū Province, things can go into reverse."

9 On December 4 (January 13), Kami-Sama imparted, "You will always be happy. Don't fret over anything. Be sincere. There is nothing to fear or to be frightened of. Don't run away from your problems, whatever they may be. There is no need to flee. Don't depend on others.

[2]As for your daughter, don't mind if she is still unmarried at thirty and is called a spinster. Don't be perturbed by what people say. Think of you and your daughter's own particular situation. Kami will have you enjoy your future. Pray for long life and prosperity."

10 On the morning of December 10 (January 19), Kami-Sama spoke, "Since Konko Daijin's way of toritsugi has been established, if people listen to and accept Kami's teachings, they can find relief. Kamis as well as buddhas will rejoice. People should value their parents and get

along well with their spouse. The family should be harmonious.

[2]People keep consulting the Days and Directions and don't pray to Tenchi Kane No Kami. The Days and Directions do not matter. These people should apologize and pray to Kami instead. Kami will maintain their prosperity."

11 Early the next morning on the eleventh (January 20), Kami-Sama told me the following: "Head carpenter Kawasaki Motoemon's character has gone astray. He and Hashimoto Uhei were pressed by creditors because they owed money for the construction materials. Using Konko Daijin's name, they deceived the believers and embezzled hundreds of *ryo* from them.

[2]Though people address the carpenter with an honorific, he and his wife have no sincerity. His character will not allow Kami's virtue to shine.

[3]To me, he was precious. Hoping that he would uphold Kami, I appointed him to be the head carpenter. But he thinks he can work by his own power and walks arrogantly among others.

[4]He is not aware of his indebtedness to Konko Daijin. Although a year has already passed, he still hasn't given

any thanks.

[5]Kami knows of all the carpenter's misdeeds. But since you, Konko Daijin, are a living kami bound by human limitations, you won't know about the misdeeds unless I tell you.

[6]Kami depends on Konko Daijin. However, if you are not informed by Kami, you will not know of the carpenter's misdeeds. I want to tell you that I have been offended by the carpenter's misdeeds."

12 On December 24 (February 2), Kami-Sama said, "The villagers are considering Tsuji† as the Hiromae construction site. Have your assistants tell the villagers to await Kami's decision regarding the selection of the construction site."

Chapter 20

1 On January 25, 1872 (March 4), Kami-Sama directed, "As for the marriage of your children, tell your family clearly today that I will not allow any of them to marry anyone who follows traditional marriage customs. They are to follow My instructions instead of traditional marriage customs."

2 On the twenty-seventh (March 6), Kami-Sama said, "Because a thief is poor, both the thief and the victim suffer.

[2]Gambling is a serious offense. Taking people's money through deception is an offense that will lead to one's ruin.

[3]Falling victim to such deception is also an offense as serious as deceiving people.

[4]Those who commit robbery have bad hearts. Their future will crumble."

3 There was an earthquake on February 6 (March 14) at around six in the evening. "Tenchi Kane No Kami is disturbed. The world is chaotic," warned Kami-Sama.

4 A nationwide census of family registers was being taken. On February 7 (March 15) the next day, I wrote down the birth dates of everyone in the family and gave them to my son Hagio.

[2](On February 23,) Harada Yakurō of Sue Village became the Kamo Village Shrine priest and began giving out acceptance slips upon receiving the families' birth date information for the census.[1]

5 On the morning of February 14 (March 22), Kami-Sama said, "Though the head carpenter has come to propose a marriage prospect for Hagio, don't rely on him. Hagio's marriage will be arranged by Kami. The government is reforming its ways. Kami is also reforming the traditional ways of society.

[2]Don't let head carpenter Kawasaki Motoemon do the construction. He has been using the construction project for his own gain, and not for Kami. He has gone completely astray from the Faith. The construction will be realized only if he reforms his heart."

6 On May 5 (June 10), Kami-Sama instructed, "Wear the white, unlined *Echigo* kimono."

7 On July 28 (August 31), Kami-Sama spoke, "Tell

disciples, 'Uphold the Ikigami Konko Daijin community which spreads the way of Tenchi No Kami.'

[2]Konko Daijin, instead of saying 'I will chant a prayer for you,' say, 'I will mediate your requests to Kami-Sama.' Tell all believers that they should give their requests through their own hearts. Blessings are found in one's heart.

[3]Wait till it's time. Then Kami will gradually allow believers to take the name 'Konko.' "

8 On August 18 (September 20), Kami-Sama said, "Oceans and rivers change, and even a deserted village can turn into a bustling town. The world is ever-changing. Society will shift from confusion to peace. I have decided that the new Hiromae should be built on the present site. Konko and the believers are not to rush the Hiromae construction."

9 Kami-Sama told me to wear unlined kimono until September 8 (October 10), and to wear white, lined kimono from September 9.

10 Recently, the government's laws on religious affairs were changed. Non-conforming shrines, including the new Hiromae, were not allowed to be built. On September 12

(October 14), Kami-Sama dismissed the head carpenter (again).

11 On December 1 (December 30), Kami-Sama said, "Give morning prayers twice a year on December 1 and January 1.

[2]The year 1872 will end on December 2. On the third, it will be January 1, 1873,[2] a holiday."

12 On December 15 (January 13), Kami-Sama gave the following instructions.

"This family need not make *mochi*. And New Year's sacred ropes need not be put up in the Hiromae because the Hiromae already has sacred ropes hung throughout the year. Take the banners from outside the Hiromae entrance into the earth-floored foyer. For celebrations and service days, you needn't follow what other people do. Whatever offerings the believers bring will suffice.

[2]The whole family can cook and eat whatever they want.

[3]You need not beat the *taiko* drum. Dismantle and put away the torii at the gate.

[4]Don't buy any newfangled items.

[5]When fish or other food is necessary, don't mind buying a portion costing twenty *momme*[3] even if it's worth ten *momme*. Don't try to bargain.

[6]Don't keep many pets. Taking care of them will be trying.
[7]Don't buy clothes and other daily necessities rashly. Kami will indicate the items that should be purchased.
[8]Don't go to see entertainment shows impulsively during a holiday. Think if there's enough time first, then go. People go to such diversions saying that doing so will prolong their lives. However, since you have Kami, you needn't go to prolong your life.

13 The parents, Konko Daijin and Isshi Daijin, and their five children, Konko Shōjin (Asakichi), Sanjin (Hagio), Shijin (Ieyoshi), Shōsaijin (Kura), and Sue No Tamejin (Kono) have been given divine names.
[2]Although your wife has been given a divine name,[4] she always complains that she's got a cold. If she doesn't follow Kami's words hereafter, she will suffer from illness and even contagious diseases."

14 On December 17 of the lunar calendar, or January 15 according to the Gregorian calendar, Isshi Daijin remarked, "Taking down the torii and moving the banners will make the place look dismal." So with Kami-Sama's understanding, I didn't take down the torii nor move the banners from outside the Hiromae entrance.

[2]Kami-Sama said, "As a reminder for your family members, write, 'How and what things will change are unknown. However, they can be for the better depending on one's heart.' Tell this to the whole family and give them the reminder."

Chapter 21

1 On February 17, 1873 according to the Gregorian calendar, having heard a bulletin from the Oda Prefectural government, a family member mentioned, "Shinto priests will not be allowed to continue their activities." This worried my entire family.

[2]On the same day, Kami-Sama said, "Tenchi No Kami is Nittenshi, Gattenshi, and Ushitora Hitsujisaru Kimon Kane No Kami.

[3]Your family is not to forget about Kami. Whatever happens, don't depend on others. For the good times as well as the bad, rely on Kami. Do not worry.

[4]The world keeps changing, so wait patiently for five years.

[5]At any rate, have the family get along well. Even in the manner of addressing each other, use polite words such as *'anata'* and *'konata.'* Don't say things that lack sincerity."

2 On January 20, 1873 (February 17), Kami-Sama told me, "You will have your own calendar with no leap month and short or long months. All months will have thirty days."

3 Summoned by Kawate Iseki, the village chief magistrate,[1] Hagio quickly went to see him. Kawate ordered Hagio to put away the altar fixtures. Hagio returned home and informed me on what he was told.
[2]I promptly cleared away the altar fixtures. This made the Hiromae look dreary. It was February 18, according to the Gregorian calendar, at four in the afternoon.
[3]I then sent Ieyoshi to inform the village chief magistrate that the altar fixtures were put away. This was January 21 (February 18) according to the lunar calendar.
[4]From the twenty-second the next day (February 19), I, Konko Daijin, stopped serving the Hiromae. Tenchi Kane No Kami-Sama told me, "Take a rest without feeling disappointed."
[5]That afternoon, I took down the torii at the front gate.

4 On February 15 (March 13), Kami-Sama said, "Konko, be reborn. Take your first bath in ten years." He made this day my new birthday.
[2]Kami-Sama said, "Tell the following to your children: 'Even if there is cotton material, do not sew. What's in fashion will change.
[3]Don't weave cotton material with any stripe patterns.
[4]Weave the white cotton with care, and save the cloth.

[5]Don't weave cotton for money.' "

5 On the morning of the seventeenth (March 15), Kami-Sama said, "Look forward to the leap month of June."
[2]He also told me, "Write a kakitsuke with the words,
'Tenchi Kane No Kami Ikigami Konko Daijin
Pray with a single heart
The divine favor depends upon one's own heart' "

6 On March 20 of the Gregorian calendar, Morita Hachiemon, a Hiromae assistant, came by. He had been summoned by the village chief magistrate and was told, "Konko may put back the altar fixtures and practice toritsugi secretly." My family was glad, but I declined.
[2]"I won't do it in secrecy. I mustn't cause the prefectural and village governments to worry," I told Hachiemon.
[3]He quickly went back to chief magistrate Kawate and informed him, "Konko says that he will not practice toritsugi in secrecy because it will cause worry."
[4]Kawate admitted, "Konko is hopelessly too sincere. It was I who told him to stop and who told him to resume toritsugi mediation.
[5]At first, the order relayed by the prefectural authorities was so strict that we thought even small shrines would be abolished. However, it has become somewhat less strict.

[6]Even in Kasaoka,† where the prefectural office is located, the construction of the Daisen-in Temple and the Inari Shrine is not being disallowed. People are worshipping there.

[7]I hear that when people go to Konko-Sama and are refused prayers, they go home hopelessly disappointed. What he does is not bad—he saves people.

[8]If there is any restrictive order from the prefectural government, it will come here first. I will inform you beforehand so you can act accordingly. You needn't worry.

[9]Konko has been certified to give prayers all the while. If he doesn't resume now, it will be difficult for him to be recertified later on."

[10]Hachiemon returned and told me what Kawate had said. I replied, "In that case, I understand."

[11]Another Hiromae assistant, Kawate Yasuhei, also came and urged me to resume toritsugi. He offered, "If there's any problem, I will accept any penalties in lieu of yourself. So you needn't worry."

[12]I answered, "Since I aim to save people, I cannot subject you to any trouble nor cause anyone to worry."

7 On the twenty-third (March 21) the following day, I put

back the altar fixtures and gave thanks to Kami-Sama. I also gave people's requests to Kami-Sama.
[2]I had taken a thirty-day rest.
[3]From the twenty-fourth (March 22), I wore my *hakama* like I did before, and served in the Hiromae.
[4]"You have shown sincerity even to the government."

8 Tenchi Kane No Kami-Sama said this on the service day of February 24 (March 22) according to the lunar calendar. The above events occurred on March 20, 21, and 22 according to the Gregorian calendar.

9 On March 2 (March 29), Kami-Sama said, "Take your last bath. Thereafter, you are not to soak in a bath. This is for prolonging your life span."

10 On March 15 (April 11), Kami-Sama stipulated, "Write kakitsukes with the following words:

Ikigami Konko Daijin
Tenchi Kane No Kami Pray with a single heart
The divine favor depends upon one's own heart
On this very day pray

Then keep the kakitsukes on hand."

11 On the twenty-fourth (April 20), Kami-Sama said,

"Konko Daijin, hitherto you have sat and faced the altar. From today, sit to the side of the altar while facing the garden.[2] Today is Nittenshi and Gattenshi's service day. The divine virtue of Tenchi Kane No Kami will shine. Place the offertory box nearer to the front of the altar."

12 On the thirtieth (April 26), Kami-Sama instructed, "Place votive pictures and paper lanterns in the Hiro-mae."

[2]He also said, "Even if your three *mon* is worth only one *mon* and your paper currency is not exchangeable,[3] don't complain."

13 On April 4 (April 30), Kami-Sama told me, "Everything that happens is Tenchi Kane No Kami's doing. This includes major upheavals.

[2]After the five children (Kaneyoshi, Hagio, Kura, Ie-yoshi, and Kono) between you and your wife marry, you will have ten children. Therefore there will be twelve of you, the same number as the twelve signs of the *jūnishi* Oriental zodiac.[4] Look forward to the future."

[3]Ieyoshi and Kono went on a pilgrimage to Ise Shrine, so I prayed to Kami-Sama. He said, "They will return after twenty-three days."

[4]They had left on April 3 (April 29), and sure enough,

they returned on the afternoon of April 25 (May 21).
[5]"Let the government handle the currency changeover," instructed Kami-Sama.

14 On the morning of April 21 (May 17), Kami-Sama instructed, "Don't follow the custom of making new kimonos[5] and having a welcoming ceremony (at the village border) for Ieyoshi and Kono when they return from the pilgrimage. You may think that I am saying this because I detest Ieyoshi and Kono. However, I do not. They are to be treated in the same way their elder brother Asakichi was treated.[6] You need not even go to meet them upon their arrival in the village. They will at any rate come home.
[2]Your family also need not fret over giving gifts to people (who gave parting gifts for Ieyoshi and Kono's pilgrimage) with the intent of having them think favorably of you. Kami will direct you as to when you should present gifts."

15 (On May 7 [June 1]), Konshi Myōjin (Ōmori Ume), a believer from Nakai Village, Jōtō County, Bizen Province, came and informed me, "You should convert your Bizen Province currency into the new currency by May 26 (June 20)." When I prayed to Kane No Kami-Sama,

He instructed, "Gather all the Bizen currency you have."
[2]I collected my wife's money and later returned it to her.
[3]Being advised by the believer from Nakai† to exchange the currency, my wife exchanged our Bizen currency on May 29 (June 23).

16 On May 27 (June 21), Kami-Sama instructed, "Have the female family members sew cotton kimonos for the whole family. Don't even sell one roll of cotton material."

17 Kami-Sama told Hagio, "Buy two ladies' umbrellas with a bull's eye design and twenty ordinary umbrellas. Stamp them with the Hiromae's crest ㊎ and the name 'Ōmotoyashiro' (Main Shrine)." This was on the morning of June 12 (July 6).

18 On the tenth of the leap month of June (August 2), Kami-Sama spoke, "Though Konko Daijin is a common citizen, he has much virtue and he reveals the divine virtue of Tenchi Kane No Kami.
[2]The world will become orderly five years from now."

19 On the morning of August 17 (October 8), I felt troubled, so I consulted Kami-Sama.

[2]He then stated, "The Way of the Universe never changes. Like the regular motions of the moon, sun, and tides, human living shall stay the same.
[3]I will prevent fires, premature death, disasters, bad luck, and illnesses for you. There is no need for worry."

20 That same day, Kami-Sama directed, "Have your daughters sew cotton kimonos. If they have time, have them weave cotton cloth both for sale and for the family. You are to buy the cotton cloth they make for sale.
[2]Your daughters are to use the money to buy their own necessities and to dye their new kimonos. You will give them the cotton for their kimonos.
[3]You need not buy barley and rice."

21 On the morning of August 19 (October 10), Kami-Sama imparted the following. "The bestowing of divine names to priests has been prohibited since September 1870 in accordance with the government's policies on religion.
[2]Therefore, abolish the divine names of all the toritsugi mediators. Have them be Konko Daijin's *Ichi no Deshi* (Disciple)."
[3]Tenchi Kane No Kami wants to say the following: "Though they live between Heaven and Earth, people are unaware of Kami's blessings.

[4]Shrines, temples, and homes stand on Kami's land. Unaware of this, people only examine the Days and Directions and commit irreverences to Kami and encounter hardships due to their accumulated offenses.
[5]They are to practice faith and receive divine blessings.
[6]Tenchi Kane No Kami has sent Ikigami Konko Daijin to the people to give blessings and teachings and to have them prosper forever.
[7]Kami is Kami because of man, and man is man because of Kami. Both continue to uphold each other."
[8]Kami-Sama continued, "Mukai Myōjin (Fujii Kiyono) claims that she was one of the first believers of Konko Daijin. However, she should reform her heart and pray single-heartedly with all her strength together with her husband. Then she can become Konko Mukai Daimyōjin. She should pray for harmony in her family."

22 On August 19 (October 10) the same day, Kami-Sama spoke for the sake of all people. "There is no one in Japan who does not know Nittenshi, Gattenshi, and Ushitora Hitsujisaru Kimon Konjin. However, there hasn't been anyone who has received divine blessings.
[2]I have informed people of thankful blessings, yet, even while knowing about them, there are those who do not

try to receive blessings."

[3]That day, Kami-Sama again spoke:

"Konko Daijin Jinriki Odoshi No Mikoto
Nittenshi Gattenshi Sōmi No Mikoto
Kane No Kami Shinriki Myōga No Mikoto
Daishōgun Nokorazu Konjin Tsuchida No Mikoto

[4]If anyone inquires about the meaning of Kami's new name of 'Tenchi Kane No Kami,' you may say what I have told you."

23 On September 19 (November 8), Kami-Sama said, "I will say this for your four children (Hagio, Kura, Ieyoshi, and Kono). They are debating whether or not they should make *mochi* offerings for Kami's service day. They should not make the *mochi* if they want to get along well with each other and have future prosperity. But if they don't mind having disharmonious relationships with each other and future hardships, they should make the *mochi*. The four of them are to talk it over and decide. [2]Your Hiromae need not be swept and cleaned. Maintaining a harmonious heart is more important. Whether or not the Hiromae is clean is a superficial matter."

24 On the morning of October 24 (December 13), Kami-Sama said, "It is not impossible for oceans, rivers, and

mountains to change and for great shrines to fall into ruin. Even for your Hiromae, it is not inconceivable for it to become a lively gathering place for people.

[2]When the world is in turmoil, it undergoes changes. Look forward to the future."

25 On November 10 (December 29), Kami-Sama instructed, "Be at ease for all things."

26 On the morning of November 22 (January 10), when I gave thanks to Kami-Sama, He imparted the following: "I will have your five children establish and serve at five hiromaes.

[2]You, your wife, and your five married children will add up to twelve, just like the *jūnishi* Oriental zodiac. You will all serve Kami and pray for the sake of the people."

27 On December 10 of the lunar calendar, Konko Daijin's service day, Tenchi Kane No Kami-Sama declared, "The Year of the Rooster (1873) is your new year of birth. You are now one year old." Since the date was January 27, 1874 according to the Gregorian calendar, I was two years old then.

[2]Kami-Sama directed, "Starting with 1874, make a calendar with each month having thirty days. Make a

calendar conversion table starting with January 1, 1874 of the lunar calendar. Include the thirty-day month calendar, the Gregorian calendar, and the lunar calendar."

[3]He added, "Write a reminder note of instructions concerning the learning of reading, writing, and other arts, and proper life attitudes. Explain and present them to your family."

28 On December 24 (February 10), Kami-Sama said, "The marriage prospects for your four children (Hagio, Kura, Ieyoshi, and Kono) will come from the Furukawa, Mukai Konko (Fujii), and Abe families. But don't tell this to your children until you receive My instruction."

Chapter 22

1 On January 1, 1874 of the lunar calendar, or February 17 of the Gregorian calendar, Kami-Sama instructed, "Isshi Daijin (Tose), have Konko Sanjin (Hagio) take over the family finances this year from today. If there is something he cannot handle due to his inexperience, discuss the matter with him to resolve it."

2 On the eighth, or February 24 of the Gregorian calendar, Kami-Sama advised, "Konko Shōjin (Kaneyoshi) should bear the hardships of an ordinary citizen. He is to also leave Asao.† Doing so will be better for his future."

3 On the morning of January 24 (March 12), Kami-Sama said, "Comply to believers' requests for Konko Daijin's handwritten words."

[2]Kami-Sama instructed Hagio and Ieyoshi to write Tenchi Kakitsukes. "Start writing from today and keep the kakitsukes on hand."

[3]That same day, Kami-Sama told me, "You and all your disciples are to be patient for the next three years."

4 On June 26 and 27 (August 8 and 9), Kami-Sama

directed, "As I mentioned before, regarding the marriage prospects for your children, have your wife discuss the arrangements with the Furukawa family. Marry Kono into that family without using a go-between. Also have Yuki of the Furukawa family marry into this family if all parties concerned agree."

5 "Wait three years before rethatching the roof of the temporary carpenter's shed and other buildings. Even if people urge you to rethatch the roof, tell them, 'I will ask Kami-Sama.' Even if the roofs collapse or rot, don't mind it. However people react, just tell them, 'I will inquire Kami-Sama.' " This was on June 27 (August 9).

6 On July 10 (August 21), there was a morning glow, but it quickly disappeared. It started to rain and strong winds blew. The roof of the temporary shed was blown off. [2]Kami-Sama said, "Leave it as is. Gather the thatch that was blown away and use it as firewood for the bath. [3]Don't ask anyone for even a single bundle of thatch. If someone offers you thatch, accept it and save it. Don't go to people who invite you to go and take some thatch. [4]Don't mind if the roof and thatch starts to crumble or rot. Look forward to three years from now." This was on the same day of the tenth, a service day.

7 On the evening of August 5 (September 15), Nakatsukasa Sakasuke of Gomaya† came and said, "Last night, Mukai Myōjin (Fujii Kiyono) and her son Tsunejirō came to visit me. Regarding your daughter Kura, they requested me to make the arrangements for her to join their family through marriage.

[2]Though I don't deserve the honor of being the go-between, I later went to the Fujiis to discuss the proposed marriage. Both parents requested my cooperation. I ask for your approval of the marriage."

[3]When I turned to Kami-Sama, He stated, "Konko Daijin, I give My immediate approval.

[4]Similar to the reformation of the government, this family and Tenchi No Kami will also reform. Don't spend money wastefully. Whatever happens hereafter, don't rely on or call for Sakasuke. Don't distress any go-betweens.

[5]The Furukawa, Fujii, and Abe families will become one. Regard the family as Kami's branch family. Up to now, Kami's relatives have never been heard of.

[6]Do not make marriage arrangements with families who only go to doctors or shamanistic practitioners during an illness. Without depending on doctors and shamanistic practitioners, the three families should pray to Kami for

prosperity and be patient. This is so they can look forward to the future."

8 On September 9 (October 18), Kami-Sama ordered, "Though it is Konko Daijin's service day, do not hang any paper lanterns. Call only those who come to the service annually." He was referring to the morning of the tenth (October 19) and the night before.

9 On the morning of September 20 (October 29), Kami-Sama instructed, "Though it is Kami's service day, be at ease as usual. Clean the Hiromae and place a lit candle on both sides of the offertory box. Hang two paper lanterns over the front entrance. Don't place any banners." I did as I was told.

[2]The Hiromae assistants did not attend. However, Morita Hachiemon came to worship on the night of the twenty-first (October 30) and left soon after.

[3]Outside on the roadside, the young people of Otani and believers from the Gomaya† hiromae were lighting and placing votive lanterns.[1]

[4]The believers from Gomaya lit the lanterns again on the night of the twenty-third. This has been practiced annually since several years before.

10 On the morning of October 15 (November 23), Kami-Sama instructed, "Write the memoirs of Konko Daijin (the *Oboegaki*), who has established a hiromae here. Write about the time you were born, what your parents told you, the events after you joined this family, and other recollections.

[2]Write about the fears you had regarding Konjin and the Directions, the apologies you made for your irreverences, and your practicing of faith in various kamis."

11 On the morning of October 22 (November 30), Kami-Sama said, "Regarding the marriage arrangements for three of your children (Hagio, Kura, and Kono), if Kono joins the Furukawas and Yuki from that family joins this one, no engagement gifts need be exchanged. Hold the weddings at the same time on November 13 (December 21).[2]

[2]By this time, Kura's marriage into the Fujii family will be settled. Invite all the guests at the same time. Also request the help of Hiromae assistant Morita Hachiemon. Treat Chūzaburō as the head of his independent household.

[3]Don't be concerned about what society thinks. (In society,) people consult each other on how to follow

social customs. For this family, Kami shall give instructions regarding social matters."

[4]On October 27 (December 5), I was told to postpone the double wedding for ten days.

12 On the morning of November 2 (December 10), Furukawa Teru came to worship.

[2]On November 5 (December 13), her mother (Furukawa Mume) came and said, "Teru is suffering from a carbuncle. Please help her."

[3]On the fifteenth (December 23), she came and voiced her request again. Kami-Sama told her, "Wait until it's time. However her condition becomes, don't burst the wound with a needle. Doing so will cause splitting pain. Wait and let the carbuncle break open naturally."

13 On November 17 (December 25), Furukawa Sansaku came to the Hiromae. Kami-Sama ordered us, "Hold mutual consultations for the marriage of your families' daughters to each other's family. Suppress the amount of money to be used."

[2]Afterward, while the two of us were discussing the pending marriages, Kinu (Sansaku's second daughter) came and informed us, "Mother's carbuncle has burst." Sansaku left immediately.

14 On the morning of November 25, January 2 according to the Gregorian calendar, Kami-Sama told me, "Propose to those concerned to have your wife take Kono to the Furukawas today with gifts of a bottle of Tomo medicinal liquor and a half bag of refined sugar. Also propose to leave Kono there and to hold a reception afterward. [2]Ask Furukawa Chūzaburō to bring Yuki to this house. Hold her wedding ceremony today and receive the guests."

[3]Since both families were neighbors, both Kono and Yuki returned to their respective parents' homes and greeted each other's guests (and stayed for a few days). [4]On November 30 (January 7), Yuki was brought over (to our family) by her mother, Furukawa Teru. However, Kono refused to leave (to return to the Furukawas).

15 On the morning of December 14 (January 21), Ieyoshi asked, "Since I was asked by a friend, I want to go and help at a sake brewery in Minaminoura.† " I replied, "Discuss it with your elder brother (Hagio), then go."

Chapter 23

1 On February 16, 1875 (March 23), Ieyoshi returned home safely from the sake brewery.

2 I invited the young people of the village on February 29 (April 5) and held a party with a keg of sake. They left at around three in the morning. Such was a divine arrangement, as it rained heavily later on. It was a short month, with the twenty-ninth being the month's last day. [2]On March 1 (April 6), we received people from the northern and southern parts of the village who came to celebrate Hagio's marriage. They returned home before four in the afternoon. During these two days, everyone drank merrily and went home in good spirits. With everything having gone well, I felt relieved. Two and a half *to*[1] of sake had been consumed.

3 Invited to the Furukawas, my wife took Hagio and Kono (who had been refusing to return). Hagio and my wife feasted and came home. This was on March 10 (April 15).

4 On May 9 (June 12), Kami-Sama instructed, "As I told

you before, shave your mustache and beard three times a month."

5 On the morning of June 13 (July 15), the service day for the Tomo Gion Shrine, Kami-Sama gave a revelation.

"Like the way water gathers into a depression, all the world's problems gather in this Hiromae.[2]

[2]Leave your children's problems to Me. Don't follow social appearances. Those people, including your relatives, who follow social conventions will not receive blessings."

6 On the morning of September 20 (October 18), Kami-Sama spoke, "Though it is Tenchi Kane No Kami's service day, don't do anything special. Proceed as you normally do every day. On the evening of the twenty-third, cook ceremonial red rice and invite your neighbors. Wear a *haori* bearing the (Konko) crest."

[2]On the evening of the twenty-first, I placed a large candle near the offertory box.

[3]On the twenty-fourth (October 22), I had Ieyoshi distribute *mochi* to village chief magistrate Kawate, Mr. Ono of Tsu,† and to the people in the neighborhood.

7 On October 14 (November 11), Kami-Sama spoke, "I will save your family and even your relatives from sickness, misfortune, and disasters. Pray single-heartedly."

8 On the morning of the eighteenth (November 15), Kami-Sama said, "From today, take pleasure in undergoing a hundred days of faith training."
[2]On January 28, 1876 (February 22), having completed my faith training without any problem, I gave thanks.

9 Having been asked by Maruya, a sake brewery in Takahashi,† for a helping hand, Ieyoshi complied. This was on October 26 (November 23).

10 On October 27 the next day, Kami-Sama proclaimed, "Without fail, I shall have your five children's welfare be good."

11 On December 29 (January 25) at dusk, Konko Shōjin (Kaneyoshi) came to worship from Asao.†

Chapter 24

1 On January 1, 1876 (January 26), Kami-Sama spoke, "Konko Shōjin, being thirty-two, you are to look forward to your unlucky year."

2 On January 21 (February 15), Konko Shōjin came to give thanks and said he would reform his heart.
[2]On the morning of January 24 (February 18), Kami-Sama imparted the following to Konko Shōjin. "Think of the money you have spent so far as loans from others. As for the interest, I will pay it.
[3]In your small, three-tatami-mat room, be patient for three years, pray to Kami, and save people. Think that you are in prison and study anew.
[4]Come back here on the twentieth of every month. Repay your debts gradually, and apologize to your creditors. Tell them, 'I will repay you as much as I can.' "
[5]Konko Shōjin returned to Asao† on January 28 (February 22).

3 Kami-Sama said, "In 1868, there was the Meiji Restoration. Then in 1872, all Shinto priests were dismissed. This is the fifth year since the dismissal. Look forward to

four years from now, when one cycle of the *jūnishi* Oriental zodiac will have been completed since the Meiji Restoration." This was on February 26, 1876 (March 21).

4 On April 17 (May 10) of the same year, Kami-Sama instructed, "Don't use a mosquito net. Even if you are bitten a lot, don't mind it."

[2]Then three years passed. March 1879 was a leap month. On April 10 (May 30), I was allowed to use a mosquito net. That year, I was not bitten by mosquitos. It was the first time that I used the net in four years.

[3]On the same day (April 17, 1876 according to the lunar calendar), Kami-Sama directed, "Don't wear a *hakama* or *haori*. Just wear a white kimono."

5 On the morning of April 26 (May 19), Furukawa Sansaku came to the Hiromae and told me, "I've come because my elder sister (Tose) has asked me to convince Saikichi to divorce Kono."

[2]I told him, "When a child does not listen to his or her parents, it can't be helped. There are couples who tire of each other and get a divorce, and couples who love each other but still get a divorce. Society is inconsistent. There are even couples who remarry each other after divorc-

ing."

[3]That night, Mukai Myōjin (Fujii Kiyono) came for Kura (who had been staying with us). On April 27 (May 20) the next day, Tsunejirō (Kura's husband) came and took Kura back to his house (the Fujiis).

6 On May 21 (June 13), citing the drought, the villagers came to give requests. I inquired Kami-Sama. "Rain will fall on the fields from today," disclosed Kami-Sama.

[2]The next day on the twenty-second (June 14) from about four in the afternoon, it began to rain. It continued throughout the night. The whole village was then able to transplant their rice.

[3]It rained again from the night of the twenty-fifth (June 17) until the next morning. Rain also fell until the afternoon of the twenty-seventh (June 19). It rained a lot until the first of the leap month of May (June 22). The rice transplantation went well.

7 On the third of the leap month of May (June 24), which was the monthly service day for Daishōgun-Sama, Kami-Sama said, "The rice seedlings may be transplanted at three different times to see which batch gives the best harvest.

[2]A hoe may be used for cutting the weeds and other

work. The crops that are planted the earliest will produce much rice in the fall."

8 On May 28 (June 20), Konko Shōjin came to give a request.

[2]"My wife, who had an outside job, fell ill and we need much money," explained Konko Shōjin. I mediated the request to Kami-Sama. He replied, "Do as he asks."

Chapter 25

(The following was written by Konko Ieyoshi.)

1 Konko Daijin was born in Urami Village as Kandori Genshichi, his original name.

He passed away on September 10, 1883 (October 10). Born in the Year of the Dog, Konko Daijin was seventy years old.

Succeeding him is I, Shijin Ieyoshi, Konko Daijin II, who have started serving the Hiromae.

On December 24, 1884 (February 8), Konko Tose (born in the Year of the Hare), whose divine name was "Isshi Daijin," passed away at age sixty-six.

In 1885, the Hiromae was formally approved as Konko Kyōkai, an ordinary church attached to the Bitchū Shinto Affairs Bureau.

In 1887, the Konko Kyōkai came under the jurisdiction of Shinto Headquarters.

By Konko Ieyoshi, Konko Daijin II

This transcription (of the *Oboegaki*) was finished on August 4, 1888 (September 9).

NOTES
and
APPENDIX

NOTES

Chapter 1

1. A person was considered to be a year old upon birth. Everyone's age also advanced by a year on New Year's Day, instead of on one's birthday. Therefore in February 1819, Genshichi (Konko Daijin) was already considered to be six years old. (He would be four years old according to today's age calculation system.) This age calculation system is used throughout the *Oboegaki.*
2. Since Kawate Kumejirō and his wife had no children, they were going to adopt Genshichi (Konko Daijin). Also, since Genshichi was not the first son in his family, his family could spare him.
3. Ono Mitsuemon was the headman of Otani Village and the most educated. He therefore served as a teacher to certain individuals, such as Bunji, who were allowed to receive an education.
4. It was a Japanese tradition for an adult (fifteen years old and above) to worship at Ise Shrine in Mie Prefecture at least once. During Konko Daijin's time, there was a pilgrimage to Ise en masse from all over Japan once every sixty years. Konko Daijin was seventeen when this major pilgrimage occurred.
5. Maita Sojirō was the ruler of the Asao fief which included Otani Village.

Chapter 2

1. At one time, the Akazawa house stood on the site of the Kawate house. However, it was discontinued due to a lack of descendants. The Kawate house was then established on the site by a member of the Ōhashi family. The adoptive father wanted to shield Bunji from any friction and discrimination by the other Kawate families since Bunji had the distinguished Kawate family name, but was only an adopted son.
2. The construction initiation ceremony signified the start of a construction project. The ceremony enacts the motions of the *chōna,* an adze which was used to strip off the bark from logs and to shape the logs into beams or posts.
3. Although "Bunjirō" was the original name, the variant "Bunji" was normally used.

4. Besides worshipping at the Eighty-Eight Temples scattered all over Shikoku, Bunji went on the pilgrimage to see different places and meet different people. This trip actually took thirty-four days, not thirty-six days as mentioned here. A period of thirty-four days was quite rigorous to complete the pilgrimage. Many died en route or during the pilgrimage. Bunji was probably able to complete the pilgrimage due to his youth and adequate financial position.
5. Ono Shiemon succeeded his father Mitsuemon by becoming the Otani Village headman in 1840.
6. Ono Mitsuemon became the chief of the village headmen. He was responsible for supervising the affairs of all the villages in Lord Maita Sojirō's fief.
7. Ceremonial rice gruel is steamed rice boiled in water with beans. It is eaten on auspicious occasions.
8. Mohei was actually the fourth son by birth, but he was the second of the living sons.
9. When smallpox afflicted a family member, a ceremony was held for the deity of disease by putting up a sacred rope above the alcove. When the person recovered from smallpox, a ceremony was held to send the deity away by removing the sacred rope.

Chapter 3

1. The age of forty-two was considered ominous for men since the numbers four and two are pronounced *shi-ni*, which is a homophone for the Japanese word for death. If a forty-two-year-old man had a two-year-old son, the combined ages would total forty-four. This number could be pronounced as *shi-shi*, which could mean double misfortune or double death.
2. There was a custom to celebrate a childbirth on the seventh night after the childbirth and to name the newborn by this time.
3. This certificate was a small wooden plaque written with the child's birthplace, the father's name, the child's order in the family, the shrine affiliation, and the child's name and birth date. On the back of the plaque was the seal of the certifying official.
4. The son was named "Unojō" to designate him to be born in the Year of the Hare. (The "U" in "Unojō" means hare.) This would make him only one year old (according to the traditional age calculation system) when Konko Daijin is forty-two. Unojō was actually born in the year before, the Year of the Tiger. This was not to be recognized since it would make him two years old when Konko Daijin is forty-two. See

also note 4 in Chapter 21.

5. A shrine would give wooden tablets to worshippers who sought a special request. The shrine priest would give prayers and write the special request on the tablet and give it to the worshipper.
6. When a worshipper gave rice to be boiled in the sacred kettle at Kibitsu Shrine, he or she would listen for any sounds made by the kettle. If it made no sound, it was believed that the request would not be granted. If it made one sound, it was taken as a sign of good fortune. Thus, when Bunji heard two sounds (groans), he thought them to be signs of extraordinary good fortune.
7. This was one of the deities of the Directions as well as the deity of animal hunting and burial. It was also the deity that determined when and where human excrement could be disposed.
8. The sacred staff is about a meter long and is tied with zig-zag paper streamers and hemp on the top end. It is used in Shinto ceremonies mainly for purification rites.
9. Rice dumplings wrapped in bamboo leaves. These were made only for the Boy's Festival Day.

Chapter 5

1. "Kane No Kami-Sama" refers to Konjin, the benevolent deity (later to be recognized as Tenchi Kane No Kami). The name "Kane No Kami" was used to indicate that Konjin was actually a benevolent deity, not the Konjin deity that was thought to be ominous.
2. Kane No Kami-Sama allowed Bunji to clap his hands in prayer to signify Bunji's deepening of faith. Clapping one's hands during a prayer is done to attract the attention of the deity.
3. The afternoon snack was *chazuke*, boiled rice poured with hot Japanese tea. It was usually eaten with pickled vegetables or dried laver.
4. The Bon or Obon Festival is a Buddhist tradition that was and still is held in mid-July or mid-August to honor the return of ancestral spirits. Religious services are held at temples, and offerings of food and sake are made. Families offer prayers to their household altars and ancestral graves. People also sing and dance to welcome and entertain their ancestral spirits. Lanterns are also lit to guide the spirits back to heaven.
5. This was the Ōhashis' family deity, which protected the Ōhashi family as well as the Akazawa and Furukawa families who were related to the Ōhashis.

6. Konko Daijin never did move this cemetery. However, after he died, the graves of Konko Daijin's family members were moved. The cemetery itself is still located at the same place near Konko Daijin's present grave.
7. These were a type of leafhopper, or *unka* in Japanese.
8. The oil used was most likely from the rapeseed plant. Other types of oil, such as whale oil, might have been used. The insects that were shaken off the plants would fall onto the film of oil on the water surface and then suffocate.
9. It is generally believed that *cows* (not oxen nor bulls) were used to plow paddies and fields in this part of Japan. It is believed that *Kuroge wagyū* (black Japanese cow) was the type of cow that was used.

Chapter 6

1. The designation of "First Disciple" represented the attainment of a higher faith by Bunji. This enabled him to come under the direct guidance of Kane No Kami.
2. One *tsubo* was equal to about 3.31 square meters or 3.95 square yards.
3. One *koku* was equal to 4.96 bushels.
4. One *tan* was equal to 0.245 acres, or 993 square meters.
5. One bale was equal to about two bushels.
6. This is a sliding door whose wooden frame is covered completely with thick paper on both sides of the door. The paper is painted with decorative scenes or patterns. This is different from the *shōji* sliding door, which has a lattice pattern of wooden laths under which a sheet of white paper is pasted. The *shōji* door allows illumination to filter through, while the *fusuma* door does not.
7. Divine names were given to ardent believers. Bunji was given different divine names as he progressed in his faith (age when received): "Bunji Daimyōjin" (45), "Konshi Daimyōjin" (46), "Konko Daimyōjin" (49), "Konko Daigongen" (51), and "Ikigami Konko Daijin" (55).
8. This was a small wooden tablet written with the family name. It was used for ancestral worship. The succeeding family received the ancestral tablet of the discontinued family to take over the property left behind.
9. The ancestral tablet was then received by the Ōhashi Hachibe'e family, to which Bunji belonged.
10. According to Buddhism, death anniversary years were the first, third, and seventh years after a death in the family. Kametarō died in 1842. Chise died in 1848, the seventh year after Kametarō. And Makiemon died in 1850, the third year after Chise's death.

Chapter 7

1. It is not known for sure how the dirt was piled and how the plants were supposed to lean.
2. In Bitchū Province during Konko Daijin's time, breakfast was at dawn, lunch was at ten o'clock, the afternoon snack was at two o'clock, and dinner was at dusk. Morning was considered to be the period between breakfast and lunch, midday was between lunch and the afternoon snack, and afternoon was between the afternoon snack and dinner.
3. It was believed that the color red was disliked by evil deities. Therefore a red towel was used as protection. Red also indicated that the child's smallpox was mild, rather than severe.

Chapter 8

1. "Tora" means tiger in Japanese. "Yoshi" means good.
2. With the white cotton embedded with black weevils, it looked like pigeon droppings.

Chapter 9

1. These were single-color sheets of white, yellow, red, blue, and black paper.
2. One *shaku* was almost a foot long, or about 30.3 centimeters. One *sun* equaled 1.2 inches, or 3.03 centimeters.

Chapter 10

1. This list of worshippers was called the *Shinmonchō*, a record of the worshippers who came to the Hiromae.
2. In Japanese, this was the *Negainushi Toshigaki Oboe-chō*. The *Shinmonchō* was thus renamed. It is called the "Toritsugi Record Book" by the Konko Churches of North America.
3. One *ken* equaled almost two yards, or 1.82 meters.

Chapter 11

1. Getting one's hair done usually meant shaving the middle part of the scalp and cutting and grooming the samurai-style (*chonmage*) hairstyle.
2. Due to Konko Daijin's growing influence and following, the mountain ascetic priests were wary of losing their own following to Konko

Daijin. Thus, they tried to put down Konko Daijin by censuring him.

3. The exact implication of "unnatural death" is unknown. Suicide or accidental death is probable.
4. An adopted son-in-law (*yōshi*) was one who married and changed his surname to that of his wife, who usually had no brothers. This was to continue the wife's family name.

Chapter 12

1. A woman was thought to be impure for about half a month after giving birth and therefore was traditionally not allowed to handle water during this period.

Chapter 13

1. These two followers were the Hiromae's administrative assistants who took care of the maintenance and continuance of the Hiromae as well as the planning and execution of religious functions.
2. Although Shin'ichiro was not the village headman at this time, he was vested with the authority of the village headman in the absence of his father Shiemon, the village headman. When Shiemon died in 1865, Shin'ichirō became the village headman.
3. In order to ward off persistent harassment from the Chigyōin mountain ascetic priests, Konko Daijin had sought and received certification as a mountain ascetic priest. But since he was now seeking Shinto recognition, he was to renounce his mountain ascetic priest certification.
4. While following this form of religious discipline, it is likely that Konko Daijin henceforth cleansed his body by wiping himself with a wet cloth.
5. This divine name literally translates as the "First Enlightened Child of Kami."

Chapter 14

1. "Shinriki Myōga no Mikoto" can be literally translated as "Kami with Extremely Strong Power," and "Jinriki Odoshi no Mikoto" can be rendered as "Man with High Authority and Virtue."

Chapter 15

1. This Office was one of the Tokugawa shogunate's religious organs which administered the country's religious affairs. Approval by this Office was required to become a priest, to build a shrine, etc.
2. This Office was another religious organ of the Tokugawa shogunate. It was established after the Shirakawa Shinto Office and was gaining prestige.
3. "Konko Kawachi," as written on the approval document, was the Shinto priest name that was given to Konko Daijin by the Shirakawa Shinto Office.
4. The moon was an object of reverence. In Otani Village, the twenty-third of the lunar month was observed as the Moonrise Festival Day. On this day, the villagers gathered and celebrated.
5. Rice gruel (*okayu*) is rice boiled in water until it becomes porridge-like. Since it could be readily consumed and digested, it was commonly served to those who were ill.

Chapter 16

1. To adjust its accuracy, the lunar calendar had an extra (leap) month inserted every thirty months. The leap month took the name of the month preceding it. Therefore, the leap month of April followed the regular month of April and the year had thirteen months.
2. Ceremonial skirt trousers. Chiefly for men, it is a long divided skirt like culottes.
3. A short overgarment usually worn over a kimono. It usually extends to the knees and it is tied loosely in front by braided cords.

Chapter 17

1. "Ryōten" means both Nittenshi and Gattenshi (the Sun and Moon) and "Sōmi" means that Nittenshi and Gattenshi are one. "Mikoto" is an honorific for a deity name. "Ryōten Sōmi No Mikoto" is thus another name for Nittenshi and Gattenshi.
   "Daishōgun Nokorazu Konjin" refers to the most ominous konjin and all other konjins. "Tsuchida" means earth and paddy/field. "Tsuchida No Mikoto" is an honorific name for Daishōgun Nokorazu Konjin.

Chapter 19

1. This was the Oda River which ran in the southwest direction. A latter part of the river's course was later redirected to flow in the opposite, northeast direction. The river was thus nicknamed the "Reverse-Direction River."

Chapter 20

1. If the standard practice was followed, it is likely that Hagio gave the family's census information to the government who in turn gave out an acceptance slip. Hagio then gave this acceptance slip to the village shrine who in turn gave him a wooden tablet. The shrine then notified the government in writing that the family's census information had been registered with the shrine.
2. The use of the lunar calendar system was abolished after 1872, and the Gregorian calendar began to be used from January 1, 1873. December 2 of the lunar calendar was therefore December 31, 1872 according to the Gregorian calendar. And December 3 was January 1, 1873.
3. *Momme* is the same as *mon*, the smallest monetary unit during that time.
4. It is implied that those given a divine name should have deep faith and should work for Kami, instead of complaining.

Chapter 21

1. After the Meiji Restoration, the prefectural system was established. The position of village headman was thereby abolished to be replaced by the government-appointed chief magistrate of the village. Kawate Iseki was appointed to be the chief magistrate of Otani Village on February 2, 1872.
2. Konko Daijin originally faced the worshipper and listened to the request. Then he turned around to face the altar and gave the request. By being seated slightly to the right of the altar while facing the garden, the worshipper would be on his left and the altar would be toward his right. This arrangement is still used today for toritsugi mediation.
3. During this time, the various currencies used by the respective fiefs or areas were to be exchanged into a uniform national currency. When an old currency was to be exchanged, losses could be incurred due to an unfavorable exchange rate. Also, some types of currencies were so minor or obscure that they could not be exchanged into the new

currency.

4. The twelve signs of the *jūnishi* Oriental zodiac in proper order are: Rat, ox, tiger, hare, dragon, snake, horse, ram, monkey, rooster, dog, and boar. Each year had a different sign, and after twelve years, the cycle would start over again. Thus, people often referred to themselves and to others according to the sign of the year they were born in.
5. It was customary to go to the village border and meet those returning from a pilgrimage to Ise Shrine. A welcoming ceremony was held, and new kimonos were presented to the returnees. This was to celebrate their safe return and to mark their return from the sacred realm to the secular world.
6. No welcoming ceremony was given for Asakichi when he returned from his pilgrimage in April 1864.

Chapter 22

1. Lanterns were lit to inform villagers that it was a service day.
2. Hagio and Yuki's wedding and Kono and Saikichi's wedding were to be held simultaneously as a double wedding. It is not known when Kura and Tsunejiro's wedding took place.

Chapter 23

1. One *to* was equal to 4.8 gallons or 18 liters.
2. In the drawing by Konko Daijin, India and China represent the world, while Japan represents the Hiromae.

APPENDIX

This appendix contains the following:

Map of Konko Daijin's Hiromae
This is the floor plan of Konko Daijin's Hiromae and the adjacent buildings. A replica of only the main house exists today.

Map of Otani Village
Otani Village consisted of three major areas: Hontani, Tsu, and Koda. Konko Daijin's Hiromae was in Hontani. The circled numbers mark the properties of the respective owners listed. Konko Daijin's property is located within the present Konkokyo Honbu Headquarters grounds. Konko Daijin had paddies or fields in Ōshinden, Koshiden, Shimobuchi, Mukōbuchi, Fudaba, Tsuji, and Dōnohigashi.

Map of the Bitchū Area
The Bitchū Province villages mentioned in the *Oboegaki* are shown on this map. After being renamed (Asao, Fukatsu, and Oda) a few times after the Meiji Restoration in 1868, Bitchū Province was finally incorporated into Okayama Prefecture in 1875. Villages in the former province were also incorporated under the jurisdiction of newly-formed cities and towns. The present-day municipalities are labeled with their respective city (C.), town (T.), or village (V.) in upper case letters. The locations of the former villages (in lower case letters) have been superimposed on the map. The names of many former

villages are still retained as place names within the city or town.

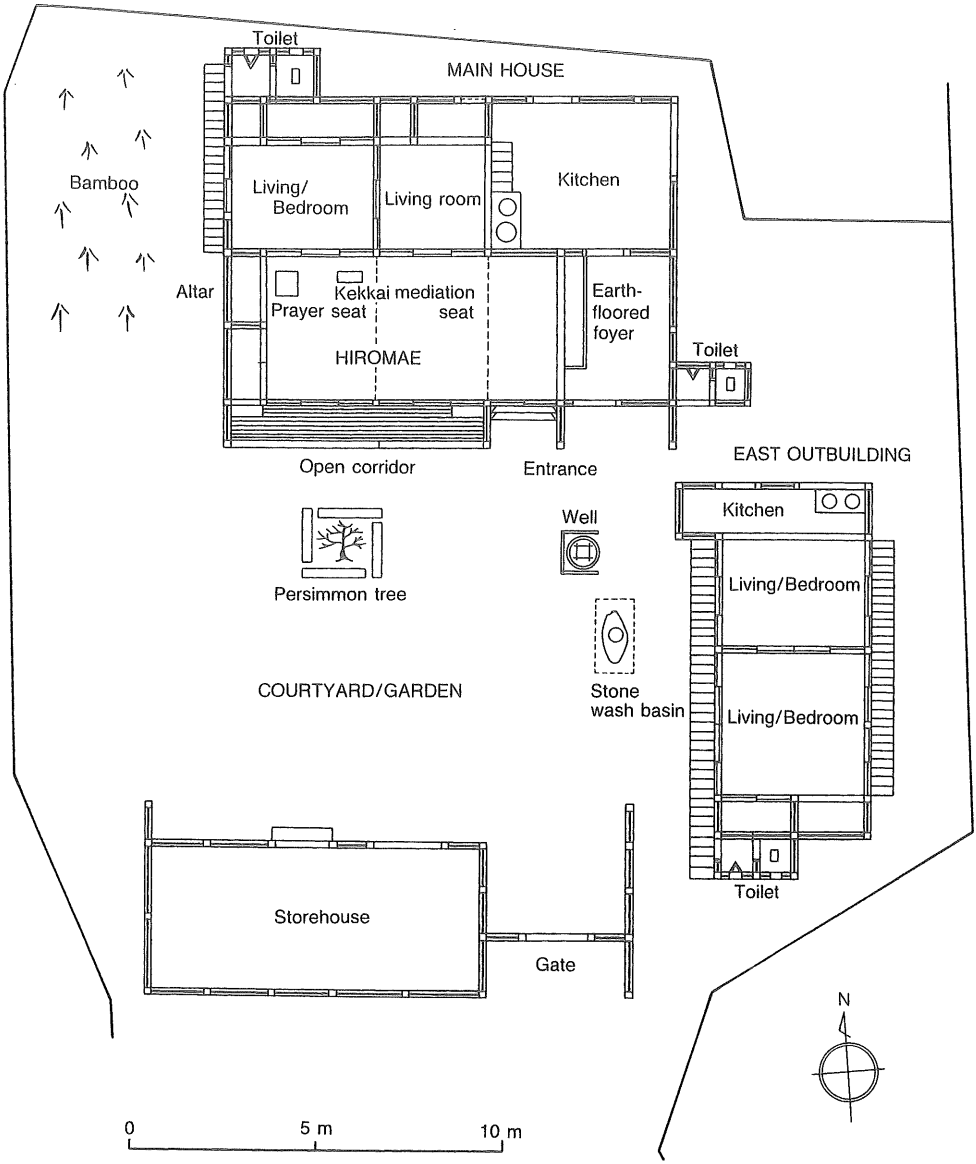
Family Diagram

This diagram shows the relationships of the families related to Konko Daijin. The Kandori family is the family Konko Daijin (Genshichi) was born into. The Kawate family is Konko Daijin's adoptive family (from 1826). The Abe family gave daughter Kiyo to marry Konko Daijin's son Ieyoshi. The Fujii family received Konko Daijin's daughter Kura to be Tsunejirō's wife. And the Furukawa family gave daughter Tose to be Konko Daijin's wife.

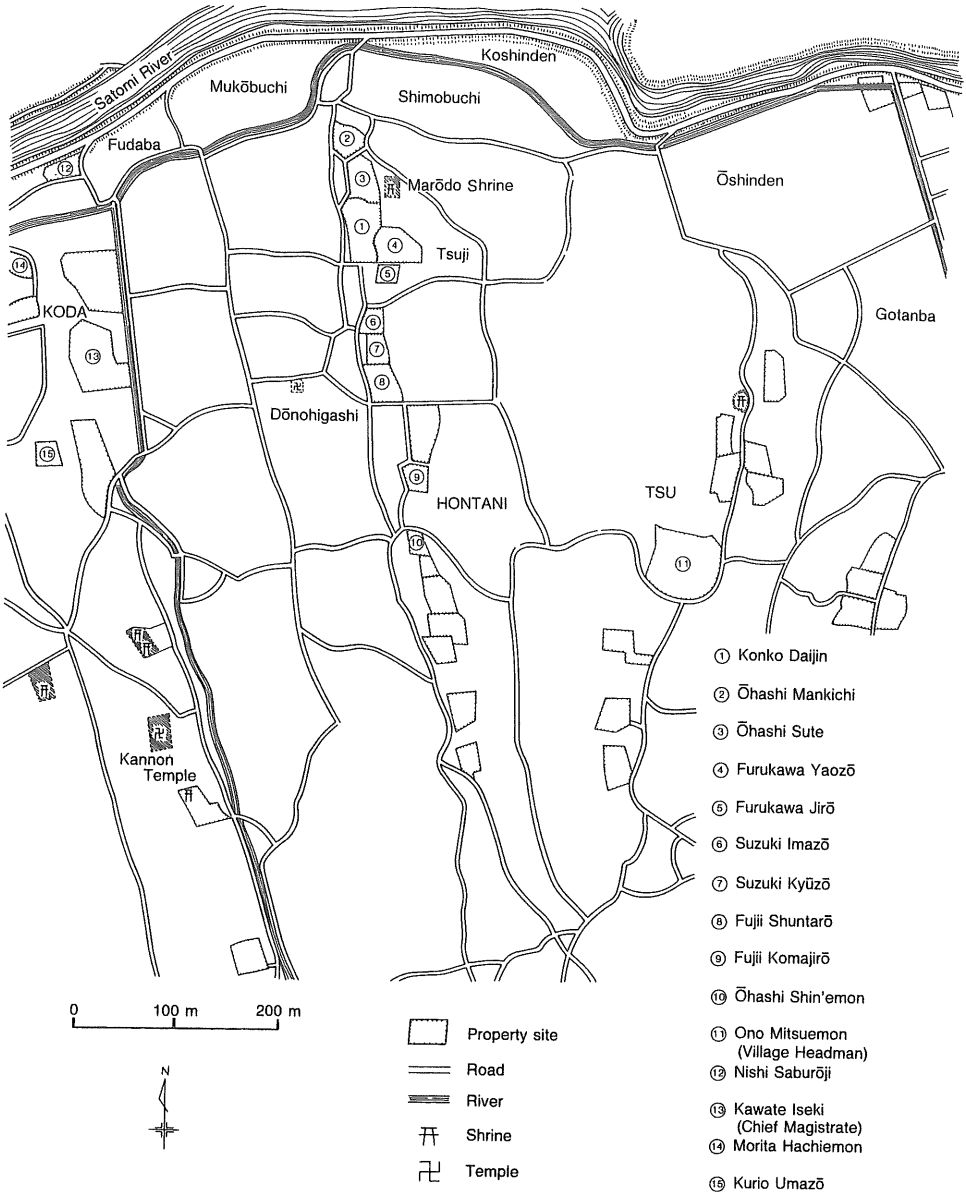
Note that this is not a complete family tree. It only includes family members who are mentioned in the *Oboegaki*. For example, in the Kandori family, Jūhei and Shimo actually had eight children, but only three of them are mentioned.

The Gregorian year of birth is indicated above the person's name. An asterisk beside the name indicates the feminine gender. Name changes are indicated in the order of the original name to the final name. The person's divine name(s) is indicated in parentheses. The broken line indicates marriage, and the thick broken line indicates adoption.

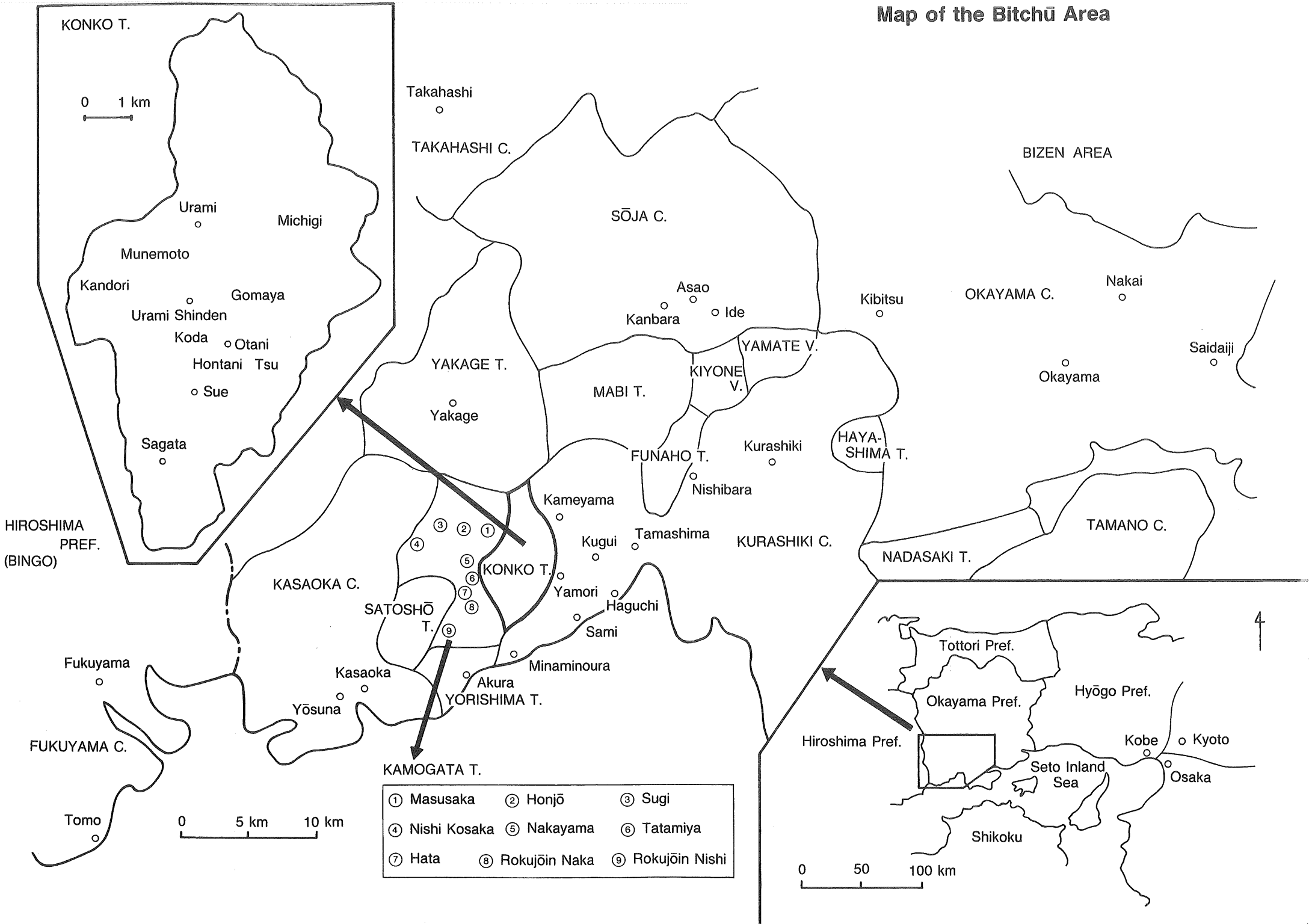
Map of Konko Daijin's Hiromae



Map of Otani Village



Map of the Bitchū Area



Family Diagram